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1817

PLUTARCH's

LIVES,

TRANSLATED FROM THE

ORIGINAL GREEK:

WITH

NOTES CRITICAL AND HISTORICAL,

AND A

NEW LIFE OF PLUTARCH.

IN SIX VOLUMES.....VOLUME I.

BY JOHN & WILLIAM LANGHORNE.

FIRST WORCESTER EDITION.

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TO THE RIGHT HONORABLE

LORD FOLKESTONE.

MY LORD,

THE ſtyle and genius of DEDICATIONS *in general, have neither done honor to the Patron nor to the Author. Senſible of this, we intended to have publiſhed a work which has been the labor of years, without the uſual mode of ſoliciting protection. An accident has brought us into the number of* DEDICATORS. *Had not you accompanied your noble Father to our humble retreat, we ſhould ſtill have been unacquainted with your growing virtues, your extraordinary erudition, and perfect knowledge of the Greek language and learning; and Plutarch would have remained as he did in his retirement at Chæronea, where he ſought no patronage but in the boſom of Philoſophy.*

ACCEPT, my Lord, this honeſt token of reſpect from men, who, equally independent and unambitious, wiſh only for the countenance of genius and friendſhip. Praiſe, my Lord, is the uſual language

of Dedications: But will our praiſe be of value to you? Will any praiſe be of value to you, but that of your own heart? Follow the example of the EARL OF RADNOR, *your illuſtrious Father. Like him maintain that temperate ſpirit of policy, which conſults the Dignity of Government, while it ſupports the Liberty of the Subject. But we put into your hands the beſt of political Preceptors, a Preceptor who trained to virtue the greateſt Monarch upon earth; and, by giving happineſs to the world, enjoyed a pleaſure ſomething like that of the Benevolent Being who created it.*

We are, my LORD, *your Lordſhip's moſt obedient, and very humble Servants,*

J. & W. LANGHORNE.

PREFACE.

IF the merit of a work may be eſtimated from the univerſality of its reception, Plutarch's Lives have a claim to the firſt honors of literature. No book has been more generally ſought after, or read with greater avidity. It was one of the firſt that were brought out of the retreats of the learned, and tranſlated into the modern languages. Amiot Abbé of Bellozane, publiſhed a French tranſlation of it in the reign of Henry the Second; and from that work it was tranſlated into Engliſh, in the time of Queen Elizabeth.

It is ſaid by thoſe who are not willing to allow Shakeſpeare much learning, that he availed himſelf of the laſt mentioned tranſlation; but they ſeem to forget that, in order to ſupport their arguments of this kind, it is neceſſary for them to prove that Plato too was tranſlated into Engliſh at the ſame time; for the celebrated ſoliloquy, "To be, or not to be," is taken almoſt verbatim, from that philoſopher; yet we have never found that Plato was tranſlated in thoſe times.

Amiot was a man of great induſtry and conſiderable learning. He ſought diligently in the libraries of Rome and Venice for thoſe Lives of Plutarch which are loſt; and though his ſearch was unſucceſsful, it had this good effect, that, by meeting with a variety of manuſcripts, and comparing them with the printed copies, he was enabled in many places to rectify the text. This was a very eſſential circumſtance; for few ancient writers had ſuffered more than Plutarch from the careleſſneſs of printers and tranſcribers; and, with all his merit, it was his fate, for a long time, to find no able reſtorer. The Schoolmen deſpiſed his Greek, becauſe it had not the purity of Xenophon, nor the Attic terſeneſs of Ariſtophanes; and, on that account, very unreaſonably beſtowed their labors on thoſe that wanted them leſs. Amiot's tranſlation was publiſhed in the year 1558; but no reputable edition of the Greek text of Plutarch appeared till that of Paris in 1624. The abovementioned tranſlation, however, though drawn from an imperfect text, paſſed through many editions, and was ſtill read, till Dacier, under better auſpices, and in better times, attempted a new one; which he executed with great elegance, and tolerable accuracy. The text he followed was not ſo correct as might have been wiſhed; for the London edition of Plutarch was not then publiſhed. How-

ever the French language being at that time in great perfection; and the fashionable language of almost every court in Europe, Dacier's translation came not only into the libraries, but into the hands of men. Plutarch was universally read, and no book in those times had a more extensive sale, or went through a greater number of impressions. The translator had, indeed, acquitted himself in one respect with great happiness. His book was not found to be French Greek. He had carefully followed that rule, which no translator ought ever to lose sight of, the great rule of humoring the genius, and maintaining the structure of his own language. For this purpose he frequently broke the long and embarrassed periods of the Greek; and by dividing and shortening them in his translation, he gave them greater perspicuity, and a more easy movement. Yet still he was faithful to his original; and where he did not mistake him, which indeed he seldom did, conveyed his ideas with clearness, though not without verbosity. His translation had another distinguished advantage. He enriched it with a variety of explanatory notes. There are so many readers who have no competent acquaintance with the customs of antiquity, the laws of the ancient states, the ceremonies of their religion, and the remoter and minuter parts of their history and genealogy, that to have an account of these matters ever before the eye, and to travel with a guide who is ready to describe to us every object we are unacquainted with, is a privilege equally convenient and agreeable. But here the annotator ought to have stopped. Satisfied with removing the difficulties usually arising in the circumstances above mentioned, he should not have swelled his pages with idle declamations on trite morals and obvious sentiments. Amiot's margins, indeed, are every where crowded with such. In those times they followed the method of the old divines, which was to make practical improvements of every matter; but it is somewhat strange that Dacier, who wrote in a more enlightened age, should fall into that beaten track of insipid moralizing, and be at pains to say what every one must know. Perhaps, as the commentator of Plutarch, he considered himself as a kind of travelling companion to the reader; and, agreeably to the manners of his country, he meant to show his politeness by never holding his peace. The apology he makes for deducing and detailing these flat precepts, is the view of instructing younger minds. He had not philosophy enough to consider, that to anticipate the conclusions of such minds, in their pursuit of history and characters, is to prevent their proper effect. When examples are placed before them, they will not fail to make right inferences; but if those are made for them, the didactic air of information destroys their influence.

After the old English translation of Plutarch, which was professedly taken from Amiot's French, no other appeared till the time of Dryden. That great man, who is never to be mentioned with-

out pity and admiration, was prevailed upon by his neceſſities, to head a company of tranſlators; and to lend the ſanction of his glorious name to a tranſlation of Plutarch, written, as he himſelf acknowledges, by almoſt as many hands as there were lives. That this motly work was full of errors, inequalities, and inconſiſtencies, is not in the leaſt to be wondered at. Of ſuch a variety of tranſlators, it would have been very ſingular if ſome had not failed in learning, and ſome in language. The truth is, that the greateſt part of them were deficient in both. Indeed their taſk was not eaſy. To tranſlate Plutarch under any circumſtances would require no ordinary ſkill in the language and antiquities of Greece: But to attempt it whilſt the text was in a depraved ſtate; unſettled and unrectified; abounding with errors, miſnomers, and tranſpoſitions; this required much greater abilities than fell to the lot of that body of tranſlators in general. It appears, however, from the execution of their undertaking, that they gave themſelves no great concern about the difficulties that attended it. Some few blundered at the Greek; ſome drew from the Scholiaſt's Latin; and others more humble, trode ſcrupulouſly in the paces of Amiot. Thus copying the idioms of different languages, they proceeded like the workmen at Babel, and fell into a confuſion of tongues, while they attempted to ſpeak the ſame. But the diverſities of ſtyle were not the greateſt fault or this ſtrange tranſlation. It was full of the groſſeſt errors. Ignorance on the one hand, and haſtineſs or negligence on the other, had filled it with abſurdities in every life, and inaccuracies in almoſt every page. The language in general, was inſupportably tame, tedious and embarraſſed. The periods had no harmony; the phraſeology had no elegance, no ſpirit, no preciſion.

Yet this is the laſt tranſlation of Plutarch's Lives that has appeared in the Engliſh language, and the only one that is now read.

It muſt be owned, that when Dacier's tranſlation came abroad, the proprietor of Dryden's copy endeavored to repair it. But how was this done? Not by the application of learned men, who might have rectified the errors by conſulting the original, but by a mean recourſe to the labors of Dacier. Where the French tranſlator had differed from the Engliſh, the opinions of the latter were religiouſly given up; and ſometimes a period, and ſometimes a page, were tranſlated anew from Dacier; while in due compliment to him, the idiom of his language, and every *tour d'expreſſion* were moſt ſcrupulouſly preſerved. Nay, the editors of that edition, which was publiſhed in 1727, did more. They not only paid Dacier the compliment of mixing his French with their Engliſh, but while they borrowed his notes, they adopted even the moſt frivolous and ſuperfluous comments that eſcaped his pen.

Thus the Engliſh Plutarch's Lives, at firſt ſo heterogeneous and abſurd, received but little benefit from this whimſical reparation.

Dacier's beſt notes were, indeed, of ſome value; but the patch-work alterations the editors had drawn from his tranſlation, made their book appear ſtill more like Otway's Old Woman, whoſe gown of many colors ſpoke

——————variety of wretchedneſs.

This tranſlation continued in the ſame form upwards of thirty years. But in the year 1758 the proprietor engaged a gentleman of abilities, very different from thoſe who had formerly been employed to give it a ſecond purgation. He ſucceeded as well as it was poſſible for any man of the beſt judgment and learning to ſucceed, in an attempt of that nature: That is to ſay, he rectified a multitude of errors, and in many places endeavored to mend the miſerable language. Two of the Lives he tranſlated anew; and this he executed in ſuch a manner, that, had he done the whole, the preſent tranſlators would never have thought of the undertaking. But two Lives out of fifty made a very ſmall part of this great work, and though he rectified many errors in the old tranſlation, yet, where almoſt every thing was error, it is no wonder if many eſcaped him. This was indeed the caſe. In the courſe of our Notes we had remarked a great number; but, apprehenſive that ſuch a continual attention to the faults of a former tranſlation might appear invidious, we expunged the greateſt part of the remarks, and ſuffered ſuch only to remain as might teſtify the propriety of our preſent undertaking. Beſides, though the ingenious reviſer of the edition of 1758 might repair the language where it was moſt palpably deficient, it was impoſſible for him to alter the caſt and complexion of the whole. It would ſtill retain its inequalities, its tameneſs, and heavy march; its mixture of idioms, and the irkſome train of far connected periods. Theſe it ſtill retains; and, after all the operations it has gone through, remains

Like ſome patch'd dog hole eked with ends of wall!

In this view of things, the neceſſity of a new tranſlation is obvious; and the hazard does not appear to be great. With ſuch competitors for the public favor, the conteſt has neither glory nor danger attending it. But the labor and attention neceſſary, as well to ſecure as obtain that favor, neither are, nor ought to be leſs: And with whatever ſucceſs the preſent tranſlators may be thought to have executed their undertaking, they will always at leaſt have the merit of a diligent deſire to diſcharge this public duty faithfully.

Where the text of Plutarch appeared to them erroneous, they have ſpared no pains, and neglected no means in their power to rectify it.

Senſible that the great art of a tranſlator is to prevent the peculiarities of his author's language from ſtealing into his own, they have been particularly attentive to this point and have generally endeav-

ered to keep their Engliſh unmixed with Greek. At the ſame time it muſt be obſerved, that there is frequently a great ſimilarity in the ſtructure of the two languages; yet that reſemblance, in ſome inſtances, makes it the more neceſſary to guard againſt it on the whole. This care is of the greater conſequence, becauſe Plutarch's Lives generally paſs through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their ſakes too, as well as for the ſake of readers of a different claſs, we have omitted ſome paſſages in the text, and have only ſignified the omiſſion by aſteriſms. Some, perhaps may cenſure us for taking too great a liberty with our Author in this circumſtance: However we muſt beg leave in that inſtance to abide by our own opinion; and ſure we are, that we ſhould have cenſured no tranſlator for the ſame. Could every thing of that kind have been omitted, we ſhould have been ſtill leſs diſſatisfied; but ſometimes the chain of the narrative would not admit of it, and the diſagreeable parts were to be got over with as much decency as poſſible.

In the deſcriptions of battles, camps and ſieges, it is more than probable that we may ſometimes be miſtaken in the military terms. We have endeavored, however, to be as accurate in this reſpect as poſſible, and to acquaint ourſelves with this kind of knowledge as well as our ſituations would permit; but we will not promiſe the reader that we have always ſucceeded. Where ſomething ſeemed to have fallen out of the text, or where the ellipſis was too violent for the forms of our language, we have not ſcrupled to maintain the tenor of the narrative, or the chain of reaſon, by ſuch little inſertions as appeared to be neceſſary for the purpoſe. Theſe ſhort inſertions we at firſt put between hooks; but as that deformed the page, without anſwering any material purpoſe, we ſoon rejected it.

Such are the liberties we have taken with Plutarch; and the learned, we flatter ourſelves, will not think them too great. Yet there is one more, which, if we could have preſumed upon it, would have made his book infinitely more uniform and agreeable. We often wiſhed to throw out of the text into the notes thoſe tedious and digreſſive comments that ſpoil the beauty and order of his narrative, mortify the expectation, frequently, when it is moſt eſſentially intereſted, and deſtroy the natural influence of his ſtory, by turning the attention into a different channel. What, for inſtance, can be more irkſome and impertinent, than a long diſſertation on a point of natural philoſophy ſtarting up at the very criſis of ſome important action? Every reader of Plutarch muſt have felt the pain of theſe unſeaſonable digreſſions; but we could not upon our own pleaſure or authority, remove them.

In the notes we have proſecuted theſe ſeveral intentions. We have endeavored to bring the Engliſh reader acquainted with the

Greek and Roman antiquities; where Plutarch had omitted any thing remarkable in the Lives, to ſupply it from other authors, and to make his book in ſome meaſure a general hiſtory of the periods under his pen. In the Notes too we have aſſigned reaſons for it, where we have differed from the former tranſlators.

This part of our work is neither wholly borrowed, nor altogether original. Where Dacier, or other annotators offered us any thing to the purpoſe, we have not ſcrupled to make uſe of it; and, to avoid the endleſs trouble of citations, we make this acknowledgment once for all. The number of original Notes the learned reader will find to be very conſiderable: But there are not ſo many Notes of any kind in the latter part of the work; becauſe the manners and cuſtoms, the religious ceremonies, laws, ſtate offices, and forms of government, among the ancients, being explained in the firſt Lives, much did not remain for the buſineſs of information.

Four of Plutarch's Parallels are ſuppoſed to be loſt: Thoſe of Themiſtocles and Camillus; Pyrrhus and Marius; Phocion and Cato; Alexander and Cæſar. Theſe Dacier ſupplies by others of his own compoſition; but ſo different from thoſe of Plutarch, that they have little right to be incorporated with his Works.

The neceſſary Chronological Tables, together with Tables of Money, Weights and Meaſures, and a copious Index have been provided for this tranſlation; of which we may truly ſay, that it wants no other advantages than ſuch as the tranſlators had not power to give.

LIFE

OF

PLUTARCH.

AS, in the progreſs of life, we firſt paſs through ſcenes of innocence, peace and fancy, and afterwards encounter the vices and diſorders of ſociety; ſo we ſhall here amuſe ourſelves awhile in the peaceful ſolitude of the philoſopher, before we proceed to thoſe more animated, but leſs pleaſing objects he deſcribes.

Nor will the view of a philoſopher's life be leſs inſtructive than his labors. If the latter teach us how great vices, accompanied with great abilities, may tend to the ruin of a ſtate:—If they inform us how Ambition attended with magnanimity, how Avarice directed by political ſagacity, how Envy and Revenge armed with perſonal valor and popular ſupport, will deſtroy the moſt ſacred eſtabliſhments, and break through every barrier of human repoſe and ſafety; the former will convince us that equanimity is more deſirable than the higheſt privileges of mind, and that the moſt diſtinguiſhed ſituations in life, are leſs to be envied than thoſe quiet allotments, where Science is the ſupport of virtue.

Pindar and Epaminondas had, long before Plutarch's time, redeemed, in ſome meaſure, the credit of Bœotia and reſcued the inhabitants of that country from the proverbial imputation of ſtupidity. When Plutarch appeared, he confirmed the reputation it had recovered. He ſhowed that genius is not the growth of any particular ſoil, and that its cultivation requires no peculiar qualities of climate.

Chæronea, a town of Bœotia, between Phocis and Attica, had the honor to give him birth. This place was remarkable for nothing but the tameneſs and ſervility of its inhabitants, whom Anthony's ſoldiers made beaſts of burden, and obliged to carry their corn upon their ſhoulders to the coaſt. As it lay between two ſeas, and was partly ſhut up by mountains, the air, of courſe, was heavy, and truly Bœotian. But ſituations as little favored by nature as Chæronea, have given birth to the greateſt men; of which the celebrated Locke and many others are inſtances.

Plutarch himſelf acknowledges the ſtupidity of the Bœotians in general; but he imputes it rather to their diet than to their air: For, in his Treatiſe on Animal Food, he intimates, that a groſs indulgence in that article, which was uſual with his countrymen, contributes greatly to obſcure the intellectual faculties.

It is not eaſy to aſcertain in what year he was born. Ruauld places it about the middle of the reign of Claudius; others towards the end of it. The following circumſtance is the only foundation they have for their conjectures.

Plutarch ſays, that he ſtudied philoſophy under Ammonius, at Delphi, when Nero made his progreſs into Greece. This, we know, was in the twelfth year of that Emperor's reign, in the conſulſhip of Paulinus Suetonius and Pontius Teleſinus, the ſecond year of the Olympiad 211, and the ſixtyſixth of the Chriſtian era. Dacier obſerves, that Plutarch muſt have been ſeventeen or eighteen at leaſt, when he was engaged in the abſtruſe ſtudies of philoſophy; and he, therefore, fixes his birth about five or ſix years before the death of Claudius. This, however, is bare ſuppoſition; and that, in our opinion, not of the moſt probable kind. The youth of Greece ſtudied under the philoſophers very early; for their works, with thoſe of the poets and rhetoricians, formed their chief courſe of diſcipline.

But to determine whether he was born under the reign of Claudius, or in the early part of Nero's reign (which we the rather believe, as he ſays himſelf, that he was very young when Nero entered Greece); to make it clearly underſtood, whether he ſtudied at Delphi at ten, or at eighteen years of age, is of much leſs conſequence, than it is to know by what means, and under what auſpices, he

acquired that humane and rational philoſophy which is diſtinguiſhed in his works.

Ammonius was his preceptor; but of him we know little more than what his ſcholar has accidentally let fall concerning him. He mentions a ſingular inſtance of his manner of correcting his pupils. "Our maſter," ſays he, "having one day obſerved that we had indulged ourſelves "too luxuriouſly at dinner, at his afternoon lecture or-"dered his freedman to give his own ſon the diſcipline of "the whip, in our preſence; ſignifying at the ſame time "that he ſuffered this puniſhment becauſe he could not "eat his victuals without ſauce. The philoſopher all "the while had his eye upon us, and we knew well for "whom this example of puniſhment was intended." This circumſtance ſhows, at leaſt, that Ammonius was not of the ſchool of Epicurus. The ſeverity of his diſcipline, indeed, ſeems rather of the Stoic caſt; but it is moſt probable, that he belonged to the Academicians; for their ſchools, at that time, had the greateſt reputation in Greece.

It was a happy circumſtance in the diſcipline of thoſe ſchools, that the parent only had the power of corporal puniſhment: The rod and the ferula were ſnatched from the hand of the petty tyrant: His office alone was to inform the mind: He had no authority to daſtardize the ſpirit: He had no power to extinguiſh the generous flame of freedom, or to break down the noble independency of ſoul, by the ſlaviſh, debaſing, and degrading application of the rod. This mode of puniſhment in our public ſchools is one of the worſt remains of barbariſm that prevails among us. Senſible minds, however volatile and inattentive in early years, may be drawn to their duty by many means, which ſhame, and fears of a more liberal nature than thoſe of corporal puniſhment, will ſupply. Where there is but little ſenſibility, the effect which that mode of puniſhment produces is not more happy. It deſtroys that little; though it ſhould be the firſt care and labor of the preceptor to increaſe it. To beat the body, is to debaſe the mind. Nothing ſo ſoon, or ſo totally aboliſhes the ſenſe of ſhame; and yet that ſenſe is at once the beſt preſervative of virtue, and the greateſt incentive to every ſpecies of excellence.

Another principal advantage, which the ancient mode of the Greek education gave its pupils, was their early

acceſs to every branch of philoſophical learning. They did not, like us, employ their youth in the acquiſition of words: They were engaged in purſuits of a higher nature; in acquiring the knowledge of things. They did not, like us, ſpend ſeven or ten years of ſcholaſtic labor, in making a general acquaintance with two dead languages. Thoſe years were employed in the ſtudy of nature, and in gaining the elements of philoſophical knowledge from her original economy and laws. Hence all that Dacier has obſerved concerning the probability of Plutarch's being ſeventeen or eighteen years of age when he ſtudied under Ammonius, is without the leaſt weight.

The way to mathematical and philoſophical knowledge was, indeed, much more eaſy among the ancient Greeks than it can ever be with us. Thoſe, and every other ſcience, are bound up in terms which we can never underſtand preciſely, till we become acquainted with the languages from which they are derived. Plutarch, when he learnt the Roman language, which was not till he was ſomewhat advanced in life, obſerved that he got the knowledge of words from his knowledge of things. But we lie under the neceſſity of reverſing his method; and before we can arrive at the knowledge of things, we muſt firſt labor to obtain the knowledge of words.

However, though the Greeks had acceſs to ſcience without the acquiſition of other languages, they were, nevertheleſs, ſufficiently attentive to the cultivation of their own. Philology, after the mathematics and philoſophy, was one of their principal ſtudies; and they applied themſelves conſiderably to critical inveſtigation.

A proof of this we find in that Diſſertation which Plutarch hath given us on the word ει, engraved on the temple of Apollo at Delphi. In this tract he introduces the ſcholaſtic diſputes, wherein he makes a principal figure. After giving us the various ſignifications which others aſſigned to this word, he adds his own idea of it; and that is of ſome conſequence to us, becauſe it ſhows us that he was not a polytheiſt. "ει, ſays he, *Thou art*; as if it "were ει ἓν, *Thou art one*. I mean not in the aggregate "ſenſe, as we ſay, one army, or one body of men com-"poſed of many individuals; but that which exiſts diſ-"tinctly muſt neceſſarily be one; and the very idea of "Being implies individuality. One is that which is a

" ſimple being, free from mixture and compoſition. To " be one, therefore, in this ſenſe, is conſiſtent only with a " nature entire in its firſt principle, and incapable of al- " teration or decay."

So far we are perfectly ſatisfied with Plutarch's creed, but not with his criticiſm. To ſuppoſe that the word ἲ ſhould ſignify the exiſtence of one God only, is to hazard too much upon conjecture; and the whole tenor of the Heathen theology makes againſt it.

Nor can we be better pleaſed with the other interpretations of this celebrated word. We can never ſuppoſe, that it barely ſignified *if*; intimating thereby, that the buſineſs of thoſe who viſited the temple was inquiry, and that they came to aſk the Deity, *if*, ſuch events ſhould come to paſs. This conſtruction is too much forced; and it would do as well, or even better, were the ἲ interpreted, *if* you make large preſents to the god, *if* you pay the prieſt.

Were not this inſcription an object of attention among the learned, we ſhould not, at this diſtant period of time have thought it worth mentioning, otherwiſe than as it gives us an idea of one branch of Plutarch's education. But, as a ſingle word, inſcribed on the temple of Apollo at Delphi, cannot but be matter of curioſity with thoſe who carry their inquiries into remote antiquity, we ſhall not ſcruple to add one more to the other conjectures concerning it.

We will ſuppoſe, then that the word ἲ, was here uſed, in the Ionic dialect, for ἰόθι, *I wiſh*. This perfectly expreſſed the ſtate of mind of all that entered the temple on the buſineſs of conſultation: And it might be no leſs emphatical in the Greek than Virgil's *Quanquam O!* was in the Latin. If we carry this conjecture farther, and think it probable, that this word might, as the initial word of a celebrated line in the third book of the Odiſſey, ſtand there to ſignify the whole line, we ſhall reach a degree of probability almoſt bordering on certainty. The verſe we allude to is this:

Ει γαρ εμοι γενοιντο θεοι δυναμιν παραθεσθαι!

"O that the gods would empower me to obtain my "wiſhes!" What prayer more proper on entering the

temples of the gods, particularly with the view of conſulting them on the events of life.

If it ſhould be thought, that the initial word is inſufficient to repreſent a whole verſe, we have to anſwer, that it was agreeable to the cuſtom of the ancients. They not only conveyed the ſenſe of particular verſes by their initial words, but frequently of large paſſages by the quotation of a ſingle line, or even of half a line; ſome inſtances of which occur in the following lives. The reaſon of this is obvious: The works of their beſt poets were almoſt univerſally committed to memory; and the ſmalleſt quotation was ſufficient to convey the ſenſe of the whole paſſage.

Theſe obſervations are matters of mere curioſity indeed; but they have had their uſe; for they have naturally pointed out to us another inſtance of the excellence of that education which formed our young philoſopher.

This was the improvement of the memory, by means of exerciſe.

Mr. Locke has juſtly, though obviouſly enough obſerved, that nothing ſo much ſtrengthens this faculty as the employment of it.

The Greek mode of education muſt have had a wonderful effect in this caſe. The continual exerciſe of the memory, in laying up the treaſures of their poets, the precepts of their philoſophers, and the problems of their mathematicians, muſt have given it that mechanical power of retention, which nothing could eaſily eſcape. Thus Pliny* tells us of a Greek called Charmidas, who could repeat from memory the contents of the largeſt library.

The advantages Plutarch derived from this exerciſe, appear in every part of his works. As the writings of poets lived in his memory, they were ready for uſe and application on every appoſite occaſion. They were always at hand, either to confirm the ſentiments, and juſtify the principles of his heroes, to ſupport his own, or to illuſtrate both.

By the aid of a cultivated memory too, he was enabled to write a number of contemporary lives, and to aſſign to each ſuch a portion of buſineſs in the general tranſactions

* Hiſt. Nat. lib. vii. cap. 24.

of the times, as might be sufficient to delineate the character, without repeated details of the same actions and negotiations. This made a very difficult part of his work; and he acquitted himself here with great management and address. Sometimes, indeed, he has repeated the same circumstances in contemporary lives; but it was hardly avoidable. The great wonder is, that he has done it so seldom.

But though an improved memory might, in this respect, be of service to him, as undoubtedly it was, there were others in which it was rather a disadvantage. By trusting too much to it, he has fallen into inaccuracies and inconsistencies, where he was professedly drawing from preceding writers; and we have often been obliged to rectify his mistakes, by consulting those authors, because he would not be at the pains to consult them himself.

If Plutarch might properly be said to belong to any sect of Philosophers, his education, the rationality of his principles, and the modesty of his doctrines, would incline us to place him with the latter Academy. At least, when he left his master Ammonius, and come into society, it is more than probable, that he ranked particularly with that sect.

His writings, however, furnish us with many reasons for thinking, that he afterwards became a citizen of the philosophical world. He appears to have examined every sect with a calm and unprejudiced attention; to have selected what he found of use for the purposes of virtue and happiness; and to have left the rest for the portion of those whose narrowness of mind could think either science or felicity confined to any denomination of men.

From the Academicians he took their modesty of opinion, and left them their original scepticism: He borrowed their rational theology, and gave up to them, in a great measure, their metaphysical refinements, together with their vain, though seductive, enthusiasm.

With the Peripatetics, he walked in search of natural science, and of logic; but, satisfied with whatever practical knowledge might be acquired, he left them to dream over the hypothetical part of the former, and to chase the shadows of reason through the mazes of the latter.

To the Stoics, he was indebted for the belief of a particular Providence; but he could not enter into their idea

of future rewards and punishments. He knew not how to reconcile the present agency of the Supreme Being with his judicial character hereafter; though Theodoret tells us, that he had heard of the Christian religion, and inserted several of its mysteries in his works.* From the Stoics too, he borrowed the doctrine of fortitude; but he rejected the unnatural foundation on which they erected that virtue. He went back to Socrates for principles whereon to rest it.

With the Epicurians he does not seem to have had much intercourse, though the accommodating philosophy of Aristippus entered frequently into his politics, and sometimes into the general economy of his life. In the little states of Greece that philosophy had not much to do; but had it been adopted in the more violent measures of the Roman administration, our celebrated biographer would not have had such scenes of blood and ruin to describe; for emulation, prejudice, and opposition, upon whatever principles they might plead their apology, first struck out the fire that laid the Commonwealth in ashes. If Plutarch borrowed any thing more from Epicurus, it was his rational idea of enjoyment. That such was his idea, it is more than probable; for it is impossible to believe the tales that the Heathen bigots have told of him, or to suppose that the cultivated mind of a philosopher should pursue its happiness out of the temperate order of nature. His irreligious opinions he left to him, as he had left to the other sects their vanities and absurdities.

But when we bring him to the school of Pythagoras, what idea shall we entertain of him? Shall we consider him any longer as an Academician, or as a citizen of the philosophical world? Naturally benevolent and humane, he finds a system of divinity and philosophy perfectly adapted to his natural sentiments. The whole animal creation he had originally looked upon with an instinctive tenderness; but when the amiable Pythagoras, the priest of Nature, in defence of the common privileges of her creatures, had called religion into their cause; when he sought to soften the cruelty that man had exercised against them, by the honest art of insinuating the doctrine of

*Nothing of Plutarch's is now extant, from which we can infer, that he was acquainted with the Christian religion.

tranſmigration, how could the humane and benevolent Plutarch refuſe to ſerve under this prieſt of Nature? It was impoſſible. He adopted the doctrine of the Metempſychoſis. He entered into the merciful ſcheme of Pythagoras, and, like him, diverted the cruelty of the human ſpecies, by appealing to the ſelfiſh qualities of their nature, by ſubduing their pride, and exciting their ſympathy, while he ſhowed them that their future exiſtence might be the condition of a reptile.

This ſpirit and diſpoſition break ſtrongly from him in his obſervations on the elder Cato. And as nothing can exhibit a more lively picture of him than theſe paintings of his own, we ſhall not ſcruple to introduce them here: "For my part, I cannot but charge his uſing his ſervants "like ſo many beaſts of burden, and turning them off, "or ſelling them when they grew old, to the account of "a mean and ungenerous ſpirit, which thinks that the "ſole tie between man and man, is intereſt or neceſſity. "But goodneſs moves in a larger ſphere than juſtice. The "obligations of law and equity reach only to mankind, "but kindneſs and benificence ſhould be extended to "creatures of every ſpecies; and theſe ſtill flow from "the breaſt of a well natured man, as ſtreams that iſſue "from the living fountain. A good man will take care "of his horſes and dogs, not only while they are young, "but when old and paſt ſervice. Thus the people of "Athens, when they had finiſhed the temple called "Hecatompedon, ſet at liberty the beaſts of burden that "had been chiefly employed in the work, ſuffering them "to paſture at large, free from any other ſervice. It is "ſaid, that one of theſe afterwards came of its own ac-"cord to work, and putting itſelf at the head of the la-"boring cattle, marched before them to the citadel. "This pleaſed the people, and they made a decree, that "it ſhould be kept at the public charge ſo long as it "lived. The graves of Cimon's mares, with which he "thrice conquered at the Olympic games, are ſtill to be "ſeen near his own tomb. Many have ſhown particular "marks of regard, in burying the dogs which they had "cheriſhed, and been fond of; and amongſt the reſt, "Xantippus of old, whoſe dog ſwam by the ſide of his "galley to Salamis, when the Athenians were forced to "Abandon their city, and was afterwards buried by him "upon a promontory, which, to this day, is called the

"Dog's Grave. We certainly ought not to treat living "creatures like ſhoes or houſehold goods, which, when "worn out with uſe, we throw away; and were it only "to learn benevolence to human kind, we ſhould be "merciful to other creatures. For my own part, I would "not ſell even an old ox that had labored for me; much "leſs would I remove, for the ſake of a little money, a *man* "grown old in my ſervice, from his uſual lodgings and "diet; for to him, poor man! it would be as bad as "baniſhment, ſince he could be of no more uſe to the "buyer, than he was to the ſeller. But Cato, as if he "took a pride in theſe things, tells us, that when conſul, "he left his war horſe in Spain, to ſave the public the "charge of his conveyance. Whether ſuch things as "theſe are inſtances of greatneſs or littleneſs of ſoul, let "the reader judge for himſelf."

What an amiable idea of our benevolent philoſopher! How worthy the inſtructions of the prieſt of Nature! How honorable to that great maſter of truth and univerſal ſcience, whoſe ſentiments were deciſive in every doubtful matter, and whoſe maxims were received with ſilent conviction!*

Wherefore ſhould we wonder to find Plutarch more particularly attached to the opinions of this great man? Whether we conſider the immenſity of his erudition, or the benevolence of his ſyſtem, the motives for that attachment were equally powerful. Pythagoras had collected all the ſtores of human learning, and had reduced them into one rational and uſeful body of ſcience. Like our glorious Bacon, he led philoſophy forth from the jargon of ſchools, and the fopperies of ſects. He made her what ſhe was originally deſigned to be; the handmaid of Nature; friendly to her creatures, and faithful to her laws. Whatever knowledge could be gained by human induſtry, by the moſt extenſive inquiry and obſervation, he had every means and opportunity to obtain. The prieſts of Egypt unfolded to him their myſteries and their learning; they led him through the records of the remoteſt antiquity, and opened all thoſe ſtores of ſcience that had been amaſſing through a multitude of ages. The Magi of Perſia cooperated with the prieſts of Egypt in the inſtruction of this wonderful philoſopher. They

* Val. Max. lib. viii. cap. 15.

taught him thoſe higher parts of ſcience, by which they were themſelves ſo much diſtinguiſhed, aſtronomy and the ſyſtem of the univerſe. The laws of moral life, and the inſtitutions of civil ſocieties, with their ſeveral excellencies and defects, he learnt from the various ſtates and eſtabliſhments of Greece. Thus accompliſhed, when he came to diſpute in the Olympic conteſts, he was conſidered as a prodigy of wiſdom and learning; but when the choice of his title was left to him, he modeſtly declined the appellation of a *wiſe man*, and was contented only to be called a *lover of wiſdom*.*

Shall not Plutarch then meet with all imaginable indulgence, if, in his veneration for this great man, he not only adopted the nobler parts of his philoſophy, but (what he had avoided with regard to the other ſects) followed him too in his errors? Such, in particular, was his doctrine of dreams; to which our biographer, we muſt confeſs, has paid too much attention. Yet abſolutely to condemn him for this, would, perhaps, be hazarding as much as totally to defend him. We muſt acknowledge, with the elder Pliny, *Si exemplis agatur, profecto paria fiant*;† or, in the language of honeſt Sir Roger de Coverly, "Much may be ſaid on both ſides." However, if Pliny, whoſe complaiſance for the credit of the marvellous in particular was very great, could be doubtful about this matter, we of little faith may be allowed to be more ſo. Yet Plutarch, in his Treatiſe on Oracles, has maintained his doctrine by ſuch powerful Teſtimonies, that if any regard is to be paid to his veracity, ſome attention ſhould be given to his opinion. We ſhall therefore leave the point, where Mr. Addiſon thought proper to leave a more improbable doctrine, in ſuſpence.

When Zeno conſulted the Oracle in what manner he ſhould live, the anſwer was, that he ſhould inquire of the dead. Aſſiduous and indefatigable application to reading made a conſiderable part of the Greek education; and in this our biographer ſeems to have exerted the greateſt induſtry. The number of books he has quoted, to which he has referred, and from which he has written, ſeems almoſt incredible, when it is conſidered, that the art of printing was not known in his time, and that the purchaſe of manuſcripts was difficult and dear.

* Val. Max. lib. viii. cap. 7. † Hiſt. Nat. lib. x. cap. 75.

His family, indeed, was not without wealth. In his Sympoſiacs, he tells us, that it was ancient in Chæronea; and that his anceſtors had been inveſted with the moſt conſiderable offices in the magiſtracy. He mentions in particular his great grandfather Nicarchus, whom he had the happineſs of knowing; and relates, from his authority, the misfortunes of his fellow citizens, under the ſevere diſcipline of Anthony's ſoldiers.

His grandfather Lamprias, he tells us, was a man of great eloquence, and of a brilliant imagination. He was diſtinguiſhed by his merit as a convivial companion; and was one of thoſe happy mortals, who, when they ſacrifice to Bacchus, are favored by Mercury. His good humor and pleaſantry increaſed with his cups; and he uſed to ſay, that wine had the ſame effect upon him, that fire has on incenſe, which cauſes the fineſt and richeſt eſſences to evaporate.

Plutarch has mentioned his father likewiſe; but has not given us his name in any of thoſe writings that are come down to us. However, he has borne honorable teſtimony to his memory; for he tells us, that he was a learned and a virtuous man, well acquainted with the philoſophy and theology of his time, and converſant with the works of the Poets. Plutarch, in his Political Precepts, mentions an inſtance of his father's diſcretion which does him great honor. "I remember," ſays he, "that "I was ſent, when a very young man, along with another "citizen of Chæronea, on an embaſſy to the proconſul. "My colleague being, by ſome accident, obliged to ſtop "in the way, I proceeded without him, and executed our "commiſſion. Upon my return to Chæronea, when I "was to give an account in public of my negociation, my "father took me aſide, and ſaid, My ſon, take care that "on the account you are about to give, you do not men"tion yourſelf diſtinctly, but jointly with your colleague. "Say not, *I went, I ſpoke, I executed*; but, *we went, "we ſpake, we executed*. Thus, though your colleague "was incapable of attending you, he will ſhare in the "honor of your ſucceſs, as well as in that of your ap"pointment; and you will avoid that envy which neceſ"ſarily follows all arrogated merit."

Plutarch had two brothers, whoſe names were Timon and Lamprias. Theſe were his aſſociates in ſtudy and amuſement; and he always ſpeaks of them with pleaſure

and affection. Of Timon, in particular he says, "Though "Fortune has, on many occasions, been favorable to me, "yet I have no obligations to her so great as the enjoy- "ment of my brother Timon's invariable friendship and "kindness." Lamprias too he mentions as inheriting the lively disposition and good humor of his grandfather, who bore the same name.

Some writers have asserted, that Plutarch passed into Egypt. Others allege, that there is no authority for that assertion: And it is true, that we have no written record concerning it. Nevertheless, we incline to believe, that he did travel into that country; and we found our opinion on the following reasons: In the *first* place, this tour was a part of liberal education among the Greeks; and Plutarch being descended from a family of distinction, was therefore likely to enjoy such a privilege. In the *next* place, his treatise of Isis and Osiris, shows that he had a more than common knowledge of the religious mysteries of the Egyptians; and it is, therefore highly probable, that he obtained this knowledge by being conversant amongst them. To have written a treatise on so abstruse a subject, without some more eminent advantages than other writers might afford him, could not have been agreeable to the genius, or consistent with the modesty of Plutarch.

However, supposing it doubtful whether he passed into Egypt, there is no doubt at all that he travelled into Italy. Upon what occasion he visited that country, it is not quite so certain; but he probably went to Rome, in a public capacity, on the business of the Chæroneans. For, in the life of Demosthenes, he tells us, that he had no leisure in his journey to Italy, to learn the Latin language, on the account of public business.

As the passage here referred to affords us further matter of speculation for the life of Plutarch, we shall give it as we find it. "An author who would write a history of "events which happened in a foreign country, and can- "not be come at in his own, as he has his materials to "collect from a variety of books, dispersed in different "libraries, his first care should be to take up his resi- "dence in some populous town which has an ambition "for literature. There he will meet with many curious "and valuable books; and the particulars that are want- "ing in writers he may, upon inquiry, be supplied with,

" by thoſe who have laid them up in the faithful repoſito-
" ry of memory. This will prevent his work from being
" defective in any material point. As to myſelf, I live in
" a little town; and I chooſe to live there, leſt it ſhould be-
" come ſtill leſs. When I was in Rome, and other parts
" of Italy, I had not leiſure to ſtudy the Latin tongue, on
" account of the public commiſſions with which I was
" charged, and the number of people who came to be in-
" ſtructed by me in philoſophy. It was not, therefore,
" till a late period in life that I began to read the Roman
" authors."

From this ſhort account we may collect, with tolerable certainty, the following circumſtances:

In the firſt place Plutarch tells us, that while he was reſident in Rome, public buſineſs and lectures in philoſophy left him no time for learning the Latin language; and yet, a little before, he had obſerved, that thoſe who write a hiſtory of foreign characters and events, ought to be converſant with the hiſtorians of that country where the character exiſted, and the ſcene is laid: But he acknowledges that he did not learn the Latin language till he was late in life, becauſe, when at Rome, he had not time for that purpoſe.

We may therefore conclude, that he wrote his Morals at Rome, and his Lives at Chæronea. For the compoſition of the former, the knowledge of the Roman language was not neceſſary: The Greek tongue was then generally underſtood in Rome; and he had no neceſſity for making uſe of any other, when he delivered his lectures of philoſophy to the people. Thoſe lectures, it is more than probable, made up that collection of Morals which is come down to us.

Though he could not avail himſelf of the Roman hiſtorians, in the great purpoſe of writing his Lives, for want of a competent acquaintance with the language in which they wrote; yet, by converſing with the principal citizens in the Greek tongue, he muſt have collected many eſſential circumſtances, and anecdotes of characters and events, that promoted his deſign, and enriched the plan of his work. The treaſures he acquired of this kind he ſecured by means of a common place book, which he conſtantly carried about with him: And as it appears that he was at Rome, and in other parts of Italy, from the beginning of Veſpaſian's reign to the end of the Trajan's, he

muſt have had ſufficient time and opportunity to procure materials of every kind; for this was a period of almoſt forty years.

We ſhall the more readily enter into the belief that Plutarch collected his materials chiefly from converſation, when we conſider in what manner, and on what ſubjects, the ancients uſed to converſe. The diſcourſe of people of education and diſtinction in thoſe days was ſomewhat different from that of ours. It was not on the powers or pedigree of a horſe: It was not on a match of travelling between geeſe and turkeys: It was not on a race of maggots, ſtarted againſt each other on the table, when they firſt came to daylight from the ſhell of a filbert: It was not by what part you may ſuſpend a ſpaniel the longeſt without making him whine: It was not on the exquiſite fineſſe, and the higheſt manœuvres of play. The old Romans had no ambition for attainments of this nature. They had no ſuch maſters in ſcience as Heber and Hoyle. The taſte of their day did not run ſo high. The powers of poetry and philoſophy, the economy of human life and manners, the cultivation of the intellectual faculties, the enlargement of the mind, hiſtorical and political diſcuſſions on the events of their country;—theſe, and ſuch ſubjects as theſe, made the principal part of their converſation. Of this Plutarch has given us at once a proof and a ſpecimen, in what he calls his Sympoſiacs, or as our Seldon calls it, his Table Talk. From ſuch converſations as theſe, then, we cannot wonder that he was able to collect ſuch treaſures as were neceſſary for the maintenance of his biographical undertaking.

In the ſequel of the laſt quoted paſſage, we find another argument which confirms us in the opinion that Plutarch's knowledge of the Roman hiſtory was chiefly of colloquial acquiſition. "My method of learning the Roman lan-"guage," ſays he, "may ſeem ſtrange; and yet it is very "true. I did not ſo much gain the knowledge of things "by the words, as words by the knowledge I had of "things." This plainly implies, that he was previouſly acquainted with the events deſcribed in the language he was learning.

It muſt be owned that the Roman Hiſtory had been already written in Greek by Polybius; and, that, indeed, ſomewhat invalidates the laſt mentioned argument. Nevertheleſs, it has ſtill ſufficient evidence for its ſupport.

There are a thousand circumstances in Plutarch's Lives, which could not be collected from Polybius; and it is clear to us, that he did not make much use of his Latin reading.

He acknowledges that he did not apply himself to the acquisition of that language till he was far advanced in life: Possibly it might be about the latter part of the reign of Trajan, whose kind disposition toward his country, rendered the weight of public and political business easy to him.

But whenever he might begin to learn the language of Rome, it is certain that he made no great progress in it. This appears as well from the little comments he has occasionally given us on certain Latin words, as from some passages in his Lives, where he has professedly followed the Latin historians, and yet followed them in an uncertain and erroneous manner.

That he wrote the Lives of Demosthenes and Cicero at Chæronea, it is clear from his own account; and it is more than probable too, that the rest of his Lives were written in that retirement; for if, while he was at Rome, he could scarcely find time to learn the language, it is hardly to be supposed that he could do more than lay up materials for composition.

A circumstance arises here, which confirms to us an opinion we have long entertained, that the Book of Apophthegms, which is said to have been written by Plutarch is really not his work. This book is dedicated to Trajan; and the dedicator, assuming the name and character of Plutarch, says, he had, before this, written the Lives of illustrious men: But Plutarch, wrote those Lives at Chæronea; and he did not retire to Chæronea, till after the death of Trajan.

There are other proofs, if others were necessary, to show that this work was supposititious. For, in this dedication to Trajan, not the least mention is made of Plutarch's having been his preceptor, of his being raised by him to the consular dignity, or of his being appointed governor of Illyria. Dacier, observing this, has drawn a wrong conclusion from it, and, contrary to the assertion of Suidas, will have it, that Plutarch was neither preceptor to Trajan, nor honored with any appointments under him. Had it occurred to him that the Book of Apophthegms could not be Plutarch's book, but that it was

merely an extract made from his real works, by some industrious grammarian, he would not have been under the necessity of hazarding so much against the received opinion of his connexions with Trajan; nor would he have found it necessary to allow so little credit to his letter addressed to that emperor, which we have upon record. The letter is as follows:

PLUTARCH to TRAJAN.

"I AM sensible that you sought not the empire. "Your natural modesty would not suffer you to apply "for a distinction to which you were always entitled by "the excellency of your manners. That modesty, how-"ever, makes you still more worthy of those honors "you had no ambition to solicit. Should your future "government prove in any degree answerable to your "former merit, I shall have reason to congratulate both "your virtue and my own good fortune on this great "event. But if otherwise, you have exposed yourself to "danger, and me to obloquy; for Rome will never en-"dure an emperor unworthy of her; and the faults of "the scholar will be imputed to the master. Seneca is "reproached, and his fame still suffers for the vices of "Nero: The reputation of Quintilian is hurt by the ill "conduct of his scholars; and even Socrates is accused "of negligence in the education of Alcibiades. Of you, "however, I have better hopes, and flatter myself that "your administration will do honor to your virtues. "Only continue to be what you are. Let your govern-"ment commence in your breast; and lay the founda-"tion of it in the command of your passions. If you "make virtue the rule of your conduct, and the end of "your actions, every thing will proceed in harmony and "order. I have explained to you the spirit of those laws "and constitutions that were established by your pre-"decessors; and you have nothing to do but to carry "them into execution. If this should be the case, I shall "have the glory of having formed an emperor to virtue; "but if otherwise, let this letter remain a testimony with "succeeding ages, that you did not ruin the Roman em-"pire under pretence of the counsels or the authority of "Plutarch."

Why Dacier should think that this letter is neither worthy of the pen, nor written in the manner of Plutarch,

it is not eaſy to conceive; for it has all the ſpirit, the manly freedom, and the ſentimental turn of that philoſopher.

We ſhall find it no very difficult matter to account for his connexions with Trajan, if we attend to the manner in which he lived, and to the reception he met with in Rome. During his reſidence in that city, his houſe was the reſort of the principal citizens. All that were diſtinguiſhed by their rank, taſte, learning, or politeneſs, ſought his converſation, and attended his lectures. The ſtudy of the Greek language and philoſophy was at that time the greateſt purſuits of the Roman nobility, and even the emperors honored the moſt celebrated profeſſors with their preſence and ſupport. Plutarch, in his Treatiſe on Curioſity, has introduced a circumſtance, which places the attention that was paid to his lectures in a very ſtrong light. "It once happened," ſays he, "that when I was "ſpeaking in public at Rome, Arulenus Ruſticus, the "ſame whom Domitian, through envy of his growing rep"utation, afterwards put to death, was one of my hear"ers. When I was in the middle of my diſcourſe, a ſol"dier came in, and brought him a letter from the empe"ror. Upon this there was a general ſilence through the "audience, and I ſtopped to give him time to peruſe this "letter; but he would not ſuffer it; nor did he open the "letter till I had finiſhed my lecture, and the audience "was diſperſed."

To underſtand the importance of this compliment, it will be neceſſary to conſider the quality and character of the perſon who paid it. Arulenus was one of the greateſt men in Rome; diſtinguiſhed as well by the luſtre of his family, as by an honorable ambition and thirſt of glory. He was tribune of the people when Nero cauſed Pætus and Soranus to be capitally condemned by a decree of the ſenate. When Soranus was deliberating with his friends, whether he ſhould attempt or give up his defence, Arulenus had the ſpirit to propoſe an oppoſition to the decree of the ſenate, in his capacity of tribune; and he would have carried it into execution, had he not been overruled by Pætus, who remonſtrated, that by ſuch a meaſure he would deſtroy himſelf, without the ſatisfaction of ſerving his friend. He was afterwards prætor under Vitellius, whoſe intereſts he followed with the greateſt fidelity. But his ſpirit and magnanimity do him the

greateſt honor, in that eulogy which he wrote on Pætus and Helvidius Priſcus. His whole conduct was regulated by the precepts of philoſophy; and the reſpect he ſhowed to Plutarch on this occaſion was a proof of his attachment to it. Such was the man who poſtponed the letter of a prince to the lecture of a philoſopher.

But Plutarch was not only treated with general marks of diſtinction by the ſuperior people in Rome; he had particular and very reſpectable friendſhips. Soſſius Senecio, who was four times conſul, once under Nerva, and thrice under Trajan, was his moſt intimate friend. To him he addreſſes his Lives, except that of Aratus, which is inſcribed to Polycrates of Sycion, the grandſon of Aratus. With Senecio he not only lived in the ſtricteſt friendſhip whilſt he was in Rome, but correſponded with him after he retired to Greece. And is it not eaſy to believe that through the intereſt of this zealous and powerful friend, Plutarch might not only be appointed tutor to Trajan, but be advanced likewiſe to the conſular dignity? When we conſider Plutarch's eminence in Rome as a teacher of philoſophy, nothing can be more probable than the former: When we remember the conſular intereſt of Senecio under Trajan, and his diſtinguiſhed regard for Plutarch, nothing can be more likely than the latter.

The honor of being preceptor to ſuch a virtuous prince as Trajan, is ſo important a point in the life of Plutarch, that it muſt not haſtily be given up. Suidas has aſſerted it. The letter above quoted, if it be, as we have no doubt of its being, the genuine compoſition of Plutarch, has confirmed it. Petrarch has maintained it. Dacier only has doubted, or rather denied it. But upon what evidence has he grounded his opinion? Plutarch, he ſays, was but three or four years older than Trajan, and therefore was unfit to be his preceptor in philoſophy. Now let us inquire into the force of this argument.—Trajan ſpent the early part of his life in arms: Plutarch in the ſtudy of the ſciences. When that prince applied himſelf to literary purſuits, he was ſomewhat advanced in life: Plutarch muſt have been more ſo. And why a man of ſcience ſhould be an unfit preceptor in philoſophy to a military man, though no more than four years older, the reaſon, we apprehend, will be ſomewhat difficult to diſcover.

Dacier, moreover is reduced to a *petitio principii*, when he says that Plutarch was only four years older than Trajan; for we have seen that it is impossible to ascertain the time of Plutarch's birth; and the date which Dacier assigns it is purely conjectural: We will therefore conclude, with those learned men who have formerly allowed Plutarch the honor of being preceptor to Trajan, that he certainly was so. There is little doubt that they grounded their assertions upon proper authority, and; indeed, the internal evidence arising from the nature and effects of that education, which did equal honor to the scholar and to the master, comes in aid of the argument.

Some chronologers have taken upon them to ascertain the time when Plutarch's reputation was established in Rome. Peter of Alexandria fixes it in the thirteenth year of the reign of Nero, in the consulate of Capito and Rufus: "Lucian," says he, "was at this time in great "reputation amongst the Romans; and Musonius and "Plutarch were well known." Eusebius brings it one year lower, and tells us, that, in the fourteenth year of Nero's reign, Musonius and Plutarch were in great reputation. Both these writers are palpably mistaken. We have seen, that, in the twelfth year of Nero, Plutarch was yet at school under Ammonius; and it is not very probable that a school boy should be celebrated as a philosopher in Rome, within a year or two after. Indeed, Eusebius contradicts himself; for, on another occasion, he places him in the reign of Adrian, the third year of the Olympiad 224, of the Christian era 120: "In this "year," says he, "the philosophers Plutarch of Chæronea, "Sextus, and Agathobulus, flourished." Thus he carries him as much too low, as he had before placed him too high. It is certain, that he first grew into reputation under the reign of Vespasian, and that his philosophical fame was established in the time of Trajan.

It seems that the Greek and Latin writers of those times were either little acquainted with each other's works, or that there were some literary jealousies and animosities between them. When Plutarch flourished, there were several cotempory writers of distinguished abilities; Perseus, Lucan, Silius Italicus, Valerius Flaccus, the younger Pliny, Solinus, Martial, Quintilian, and many more. Yet none of those have made the least mention of him. Was this envy; or was it Roman pride?

possibly, they could not bear that a Greek sophist, a native of such a contemptible town as Chæronea, should enjoy the palm of literary praise in Rome. It must be observed, at the same time, that the principal Roman writers had conceived a jealousy of the Greek philosophers, which was very prevailing in that age. Of this we find a strong testimony in the elder Pliny, where, speaking of Cato the Censor's disapproving and dismissing the Grecian orators, and of the younger Cato's bringing in triumph a sophist from Greece, he exclaims in terms that signified contempt, *quanta morum commutatio!*

However, to be undistinguished by the encomiums of cotemporary writers, was by no means, a thing peculiar to Plutarch. It has been, and still is, the fate of superior genius, to be beheld either with silent or abusive envy. It makes its way like the sun, which we look upon with pain, unless something passes over him that obscures his glory. We then view with eagerness the shadow, the cloud, or the spot, and are pleased with what eclipses the brightness we otherwise cannot bear.

Yet, if Plutarch, like other great men, found "Envy never conquered but by death," his manes have been appeased by the amplest atonements. Amongst the many that have done honor to his memory, the following eulogiums deserve to be recorded.

AULUS GELLIUS compliments him with the highest distinction in science.*

TAURUS, quoted by Gellius, calls him a man of the most consummate learning and wisdom.†

EUSEBIUS places him at the head of the Greek philosophers.‡

SARDIANUS, in his Preface to the Lives of the Philosophers, calls him the most divine Plutarch, the beauty and harmony of Philosophy.

PETRARCH, in his moral writings, frequently distinguishes him by the title of the great Plutarch.

Honor has been done to him likewise by Origen, Himerius the Sophist, Cyrillus, Theodoret, Suidas, Photius, Xiphilinus, Joannes, Salisberiensis, Victorius, Lipsius,

* A. Gellius, lib. iv. cap. 7.——† Gell. lib. i. cap. 26.——‡ Euseb. Præp. lib. iii. init.

and Agathias, in the epigram which is thus tranſlated by Dryden:

> Chæronean Plutarch, to thy deathleſs praiſe
> Does martial Rome this grateful ſtatue raiſe;
> Becauſe both Greece and ſhe thy fame have ſhar'd;
> Their heroes written, and their lives compar'd.
> But thou thyſelf could'ſt never write thy own:
> Their lives have parallels, but thine has none.

But this is perfectly extravagant. We are much better pleaſed with the Greek verſes of the honeſt metropolitan under Conſtantine Monomachus. They deſerve to be tranſlated.

> Lord of that light, that living power, to ſave
> Which her loſt ſons no Heathen SCIENCE gave:
> If aught of theſe thy mercy means to ſpare,
> Yield PLATO, Lord—yield PLUTARCH to my prayer.
> Led by no grace, no new converſion wrought,
> They felt thy own divinity of thought.
> That grace exerted, ſpare the partial rod:
> The laſt, beſt witneſs, that thou art their GOD!

Theodore Gaza, who was a man of conſiderable learning, and a great reviver of letters, had a particular attachment to our biographer. When he was aſked, in caſe of a general deſtruction of books, what author he would wiſh to ſave from the ruin he anſwered Plutarch. He conſidered his hiſtorical and philoſophical writings as the moſt beneficial to ſociety, and of courſe, the beſt ſubſtitute for all other books.

Were it neceſſary to produce further ſuffrages for the merit of Plutarch, it would be ſufficient to ſay, that he has been praiſed by Montaigne, St. Evremont, and Monteſquieu, the beſt critics and the ableſt writers of their time.

After receiving the moſt diſtinguiſhed honors that a philoſopher could enjoy; after the godlike office of teaching wiſdom and goodneſs to the metropolis of the world; after having formed an emperor to virtue; and after beholding the effects of his precepts in the happineſs of human kind—Plutarch retired to his native country. The death of his illuſtrious prince and pupil, to a man of his ſenſibility, muſt have rendered Rome even

painful: For whatever influence philoſophy may have on the cultivation of the mind, we find that it has very little power over the intereſts of the heart.

It muſt have been in the decline of life that Plutarch retired to Chæronea. But though he withdrew from the buſier ſcenes of the world, he fled not to an unprofitable or inactive ſolitude. In that retirement he formed the great work for which he had ſo long been preparing materials, his Lives of Illuſtrious Men; a work which, as Scaliger ſays, *non ſolum fuit in manibus hominum, at etiam humani generis memoriam occupavit.*

To recommend by encomiums what has been received with univerſal approbation would be ſuperfluous. But to obſerve where the biographer has excelled, and in what he has failed; to make a due eſtimate as well of the defects as of the merits of his work, may have its uſe.

Lipſius has obſerved, that he does not write hiſtory, but ſcraps of hiſtory; *non hiſtoriam, ſed particulas hiſtoriæ.* This is ſaid of his Lives, and, in one ſenſe, it is true. No ſingle Life that he has written will afford a ſufficient hiſtory of its proper period; neither was it poſſible that it ſhould do ſo. As his plan compriſed a number of cotemporary Lives, moſt of which were in public characters, the buſineſs of their period was to be divided amongſt them. The general hiſtory of the time was to be thrown into ſeparate portions; and thoſe portions were to be allotted to ſuch characters as had the principal intereſt in the ſeveral events.

This was, in ſome meaſure, done by Plutarch; but it was not done with great art or accuracy. At the ſame time, as we have already obſerved, it is not to be wondered, if there were ſome repetitions, when the part which the ſeveral characters bore in the principal events, was neceſſary to be pointed out.

Yet theſe ſcraps of hiſtory, thus divided and diſperſed, when ſeen in a collective form, make no very imperfect narrative of the times within their view. Their biographer's attention to the minuter circumſtances of character, his diſquiſitions of principles and manners, and his political and philoſophical diſcuſſions, lead us in an eaſy and intelligent manner to the events he deſcribes.

It is not to be denied, that his narratives are ſometimes diſorderly, and too often encumbered with imper-

tinent digreſſions. By purſuing with too much indulgence the train of ideas, he has frequently deſtroyed the order of facts, brought together events that lay at a diſtance from each other, called forward thoſe circumſtances to which he ſhould have made a regular progreſs, and made no other apology for theſe idle excurſions, but by telling us that he is out of the order of time.

Notes, in the time of Plutarch, were not in uſe. Had he known the convenience of marginal writing, he would certainly have thrown the greateſt part of his digreſſions into that form. They are, undoubtedly, tedious and diſguſtful; and all we can do to reconcile ourſelves to them, is to remember, that in the firſt place, marginal writing was a thing unknown; and that the benevolent deſire of conveying inſtruction, was the greateſt motive with the biographer for introducing them. This appears, at leaſt, from the nature of them; for they are chiefly diſquiſitions in natural hiſtory and philoſophy.

In painting the manners of men, Plutarch is truly excellent. Nothing can be more clear than his moral diſtinctions; nothing finer than his delineations of the mind.

The ſpirit of philoſophical obſervation and inquiry, which, when properly directed, is the great ornament and excellence of hiſtorical compoſition, Plutarch poſſeſſed in an eminent degree. His biographical writings teach philoſophy at once by precept and by example. His morals and his characters mutually explain and give force to each other.

His ſentiments of the duty of a biographer were peculiarly juſt and delicate. This will appear from his ſtrictures on thoſe hiſtorians who wrote of Philiſtus. "It is "plain," ſays he, "that Timæus takes every occaſion, "from Philiſtus's known adherence to arbitrary power, "to load him with the heavieſt reproaches. Thoſe whom "he injured are in ſome degree excuſable, if, in their "reſentment, they treated him with indignities after "death. But wherefore ſhould his biographers, whom "he never injured, and who have had the benefit of his "works; wherefore ſhould they exhibit him with all "the exaggerations of ſcurrility, in thoſe ſcenes of diſ"treſs to which fortune ſometimes reduces the beſt of "men? On the other hand, Ephorus is no leſs extrava"gant in his encomiums on Philiſtus. He knows

"well how to throw into ſhades the foibles of the human "character, and to give an air of plauſibility to the moſt "indefenſible conduct: But with all his elegance, with "all his art, he cannot reſcue Philiſtus from the imputa- "tion of being the moſt ſtrenuous ſupporter of arbitrary "power, of being the fondeſt follower and admirer of "the luxury, the magnificence, the alliance of tyrants. "Upon the whole, he who neither defends the principles "of Philiſtus, nor inſults over his misfortunes, will beſt "diſcharge the duty of the hiſtorian."

There is ſuch a thing as conſtitutional religion. There is a certain temper and frame of mind naturally productive of devotion. There are men who are born with the original principles of piety; and in this claſs we need not heſitate to place Plutarch.

If this diſpoſition has ſometimes made him too indulgent to ſuperſtition, and too attentive to the leſs rational circumſtances of the heathen theology, it is not to be wondered. But, upon the whole, he had conſiſtent and honorable notions of the Supreme Being.

That he believed the unity of the Divine Nature, we have already ſeen in his obſervations on the word ει, engraved on Apollo's temple. The ſame opinion too is found in this Treatiſe on the Ceſſation of Oracles; where, in the character of a Platoniſt, he argues againſt the Stoics, who denied the plurality of worlds. "If there are "many worlds," ſaid the Stoics, "why then is there on- "ly one Fate, and one Providence to guide them? For "the Platoniſts allow that there is but one.—Why ſhould "not many Jupiters, or gods be neceſſary for the gov- "ernment of many worlds?" To this Plutarch anſwers, "Where is the neceſſity of ſuppoſing many Ju- "piters for this plurality of worlds? Is not one Excel- "lent Being, endued with reaſon and intelligence, ſuch "as He is whom we acknowledge to be the Father and "Lord of all things, ſufficient to direct and rule theſe "worlds? If there were more ſupreme agents, their "decrees would be vain, and contradictory to each "other?"

But though Plutarch acknowledged the individuality of the Supreme Being, he believed, nevertheleſs, in the exiſtence of intermediate beings of an inferior order, between the divine and the human nature. Theſe beings he calls genii, or dæmons. It is impoſſible, he thinks,

from the general order and principles of creation, that there ſhould be no mean betwixt the two extremes of a mortal and immortal being; that there cannot be in nature ſo great a vacuum, without ſome intermediate ſpecies of life, which might in ſome meaſure partake of both. And as we find the connexion between ſoul and body to be made by means of the animal ſpirits, ſo theſe dæmons are intelligences between divinity and humanity. Their nature, however is believed to be progreſſive. At firſt they are ſuppoſed to have been virtuous men, whoſe ſouls being refined from the groſs parts of their former exiſtence, are admitted into the higher order of genii, and are from thence either raiſed to a more exalted mode of etherial being, or degraded to mortal forms, according to their merit or their degeneracy. One order of theſe genii, he ſuppoſes, preſided over oracles; others adminiſtered, under the Supreme Being, the affairs and the fortunes of men, ſupporting the virtuous, puniſhing the bad, and ſometimes even communicating with the beſt and pureſt natures. Thus the genius of Socrates ſtill warned him of approaching danger, and taught him to avoid it.

It is this order of beings which the late Mr. Thomſon, who in enthuſiaſm was a Platoniſt, and in benevolence a Pythagorean, has ſo beautifully deſcribed, in his Seaſons: And, as if the good bard had believed the doctrine, he pathetically invokes a favorite ſpirit which had lately forſaken its former manſion:

> And art thou, Stanley, of that ſacred band?
> Alas! for us too ſoon!———

Such were Plutarch's religious principles; and as a proof that he thought them of conſequence, he entered, after his retirement, into a ſacred character, and was conſecrated prieſt of Apollo.

This was not his ſole appointment, when he returned to Chæronea. He united the ſacerdotal with the magiſtratial character, and devoted himſelf at once to the ſervice of the gods, and to the duties of ſociety. He did not think that philoſophy, or the purſuit of letters, ought to exempt any man from perſonal ſervice in the community to which he belonged; and though his literary labors were of the greateſt importance to the world, he

ſought no excuſe in thoſe from diſcharging offices of public truſt in his little city of Chæronea.

It appears that he paſſed through ſeveral of theſe offices, and that he was, at laſt, appointed archon, or chief magiſtrate of the city. Whether he retained his ſuperintendency of Illyria after the death of Trajan, we do not certainly know: But, in this humble ſphere, it will be worth our while to inquire in what manner a philoſopher would adminiſter juſtice.

With regard to the inferior offices that he bore, he looked upon them in the ſame light, as the great Epaminondas had done, who, when he was appointed to a commiſſion beneath his rank, obſerved, "that no office "could give dignity to him that held it; but that he who "who held it might give dignity to any office." It is not unentertaining to hear our philoſopher apologize for his employment when he diſcharges the office of commiſſioner of ſewers and public buildings. "I make no "doubt," ſays he, "that the citizens of Chæronea often "ſmile, when they ſee me employed in ſuch offices as "theſe. On ſuch occaſions, I generally call to mind "what is ſaid of Antiſthenes. When he was bringing "home, in his own hands, a dirty fiſh from the market, "ſome, who obſerved it, expreſſed their ſurpriſe. It "is for myſelf, ſaid Antiſthenes, that I carry this fiſh. "On the contrary, for my own part, when I am rallied "for meaſuring tiles, or for calculating a quantity of "ſtones or mortar, I anſwer, that it is *not* for myſelf "I do theſe things, but for my country. For, in all "things of this nature, the public utility takes off the "diſgrace; and the meaner the office you ſuſtain may "be, the greater is the compliment that you pay to the "public."

Plutarch, in the capacity of a public magiſtrate, was indefatigable in recommending unanimity to the citizens. To carry this point more effectually, he lays it down as a firſt principle, that a magiſtrate ſhould be affable and eaſy of acceſs; that his houſe ſhould always be open as a place of refuge for thoſe who ſought for juſtice; and that he ſhould not ſatisfy himſelf merely with allotting certain hours of the day to ſit for the diſpatch of buſineſs, but that he ſhould employ a part of his time in private negotiations, in making up domeſtic quarrels, and recon-

ciling divided friends. This employment he regarded as one of the principal parts of his office; and, indeed, he might properly conſider it in a political light; for it too frequently happens, that the moſt dangerous public factions are at firſt kindled by private miſunderſtandings. Thus, in one part of his works, he falls into the ſame ſentiment: "As public conflagrations," ſays he, "do "not always begin in public edifices, but are cauſed more "frequently by ſome lamp neglected in a private houſe; "ſo in the adminiſtration of ſtates, it does not always "happen that the flame of ſedition ariſes from political "differences, but from private diſſentions, which running "through a long chain of connexions, at length affect the "whole body of the people. For this reaſon it is one of "the principal duties of a miniſter of ſtate or magiſtrate, "to heal theſe private animoſities, and to prevent them "from growing into public diviſions."—After theſe obſervations, he mentions ſeveral ſtates and cities which had owed their ruin to the ſame little cauſes; and then adds, that we ought not by any means to be inattentive to the miſunderſtandings of private men, but apply to them the moſt timely remedies; for, by proper care, as Cato obſerves, what is great becomes little, and what is little is reduced to nothing. Of the truth of theſe obſervations, the annals of our own country, we wiſh we had no reaſon to ſay our own times, have preſented us with many melancholy inſtances.

As Plutarch obſerved that it was a faſhionable fault amongſt men of fortune to refuſe a proper reſpect to magiſtrates of inferior rank, he endeavored to remove this impolitic evil as well by precept as by example. "To "learn obedience and deference to the magiſtrate," ſays he, "is one of the firſt and beſt principles of diſcipline; "nor ought theſe by any means to be diſpenſed with, "though that magiſtrate ſhould be inferior to us in "figure or in fortune. For how abſurd is it, if, in "theatrical exhibitions, the meaneſt actor, that wears a "momentary diadem, ſhall receive his due reſpect from "ſuperior players; and yet, in civil life, men of greater "power or wealth ſhall withhold the deference that is "due to the magiſtrate! In this caſe, however, they "ſhould remember, that while they conſult their own "importance, they detract from the honor of the ſtate.

"Private dignity ought alw[illegible] to give place to public au-
"thority; as, in Sparta, it was uſual for the kings to riſe
"in compliment to the ephori.

With regard to Plutarch's political principles, it is clear that he was, even whilſt at Rome, a republican in heart, and a friend to liberty: But this does him no peculiar honor. Such privileges are the birthright of mankind; and they are never parted with but through fear or favor. At Rome he acted like a philoſopher of the world.—*Quando noi ſiamo in Roma, noi faciamo come Eglino fanno in Roma.* He found a conſtitution which he had not power to alter; yet though he could not make mankind free, he made them comparatively happy, by teaching clemency to their temporary ruler.

At Chæronea we find him more openly avowing the principles of liberty. During his reſidence at Rome, he had remarked an eſſential error in the police. In all complaints and proceſſes, however trifling, the people had recourſe to the firſt officers of ſtate. By this means they ſuppoſed that their intereſt would be promoted; but it had a certain tendency to enſlave them ſtill more, and to render them the tools and dependents of court power. Of theſe meaſures the archon of Chæronea thus expreſſes his diſapprobation: "At the ſame time," ſays he "that "we endeavor to render a city obedient to its magiſtrates, "we muſt beware of reducing it to a ſervile or too hu-"miliating a condition. Thoſe who carry every trifle to "the cognizance of the ſupreme magiſtrate, are contrib-"uting all they can to the ſervitude of their country." And it is undoubtedly true, that the habitual and univerſal exertion of authority has a natural tendency to arbitrary dominion.

We have now conſidered Plutarch in the light of a philoſopher, a biographer and a magiſtrate; we have entered into his moral, religious, and political character, as well as the informations we could obtain would enable us. It only remains that we view him in the domeſtic ſphere of life—that little, but trying ſphere, where where we act wholly from ourſelves, and aſſume no character but that which nature and education has given us.

Dacier, on falling into this part of Plutarch's hiſtory, has made a whimſical obſervation. "There are two "cardinal points," ſays he "in a man's life, which de-

"termine his happineſs or his miſery. Theſe are his "birth and his marriage. It is in vain for a man to be "born fortunate, if he be unfortunate in his marriage." How Dacier could reconcile the aſtrologers to this new doctrine, it is not eaſy to ſay: For, upon this principle, a man muſt at leaſt have two good ſtars, one for his birth day, the other for his wedding day; as it ſeems that the influence of the natal ſtar could not extend beyond the bridal morn, but that a man then falls under a different dominion.

At what time Plutarch entered into this ſtate, we are not quite certain; but it is not probable that a man of his wiſdom would marry at an advanced time of life, and as his wife was a native of Chæronea, we may conclude that he married before he went to Rome. However that might be, it appears that he was fortunate in his choice; for his wife was not only well born and well bred, but a woman of diſtinguiſhed ſenſe and virtue. Her name was Timoxena.

Plutarch appears to have had at leaſt five children by her, four ſons and a daughter, whom, out of regard for her mother, he called Timoxena. He has given us a proof that he had all the tenderneſs of an affectionate father for theſe children, by recording a little inſtance of his daughter's natural benevolence. "When ſhe was "very young," ſays he, "ſhe would frequently beg of "her nurſe to give the breaſt not only to the other chil- "dren, but to her babies and dolls, which ſhe conſidered "as her dependents and under her protection." Who does not ſee, in this ſimple circumſtance, at once the fondneſs of the parent, and the benevolent diſpoſition of the man?

But the philoſopher ſoon loſt his little bloſſom of humanity. His Timoxena, died in her infancy; and if we may judge from the conſolatory letter he wrote to her mother on the occaſion, he bore the loſs as became a philoſopher. "Conſider," ſaid he, "that death has de- "prived your Timoxena only of ſmall enjoyments. The "things ſhe knew were but of little conſequence, and "ſhe could be delighted only with trifles." In this letter we find a portrait of his wife, which does her the greateſt honor. From the teſtimony given by her huſband, it appears that ſhe was far above the general weak-

neſs and affectation of her ſex. She had no paſſion for the expenſiveneſs of dreſs, or the parade of public appearances. She thought every kind of extravagance blameable; and her ambition went not beyond the decencies and proprieties of life.

Plutarch had before this buried two of his ſons, his eldeſt ſon, and a younger named Charon; and it appears from the above mentioned letter, that the conduct of Timoxena, on theſe events, was worthy the wife of a philoſopher. She did not disfigure herſelf by change of apparel, or give way to the extravagance of grief, as women in general do on ſuch occaſions, but ſupported the diſpenſations of Providence with a ſolemn and rational ſubmiſſion, even when they ſeemed to be moſt ſevere. She had taken unwearied pains, and undergone the greateſt ſufferings to nurſe her ſon Charon at her own breaſt, at a time when an abſceſs formed near the part had obliged her to undergo an inciſion. Yet, when the child, reared with ſo much tender pain and difficulty, died, thoſe who went to viſit her on the melancholy occaſion, found her houſe in no more diſorder than if nothing diſtreſsful had happened. She received her friends as Admetus entertained Hercules, who, the ſame day that he buried Alceſte, betrayed not the leaſt confuſion before his heroic gueſt.

With a woman of ſo much dignity of mind and excellence of diſpoſition, a man of Plutarch's wiſdom and humanity muſt have been infinitely happy: And indeed it appears from thoſe precepts of conjugal happineſs and affection which he has left us, that he has drawn his obſervations from experience, and that the rules he recommended had been previouſly exemplified in his own family.

It is ſaid that Plutarch had ſome miſunderſtanding with his wife's relations; upon which Timoxena, fearing that it might affect their union, had duty and religion enough to go as far as Mount Hellicon and ſacrifice to Love, who had a celebrated temple there.

He left two ſons, Plutarch and Lamprius. The latter appears to have been a philoſopher, and it is to him we are indebted for a catalogue of his father's writings; which, however, one cannot look upon, as Mr. Dryden ſays, without the ſame emotions that a merchant muſt

feel in peruſing a bill of fr[illegible]ht after he has loſt his veſſel. The writings no longer extant are theſe.

The LIVES of *Hercules*, *Heſiod*, *Pindar*, *Crates* and *Diaphantus*, with a Parallel, *Leonidas*, *Ariſtomenes*, *Scipio Africanus*, junior, and *Metellus*, *Auguſtus*, *Tiberius*, *Claudius*, *Nero*, *Caligula*, *Vitellius*, *Epaminondas* and the *Elder Scipio*, with a Parallel.

Four Books of Commentaries on *Homer*.—Four Books of Commentaries on *Heſiod*.—Five Books to *Empedocles*, on the Quinteſſence.—Five Books of *Eſſays*.—Three Books of *Fables*.—Three Books of *Rhetoric*.—Three Books on the *Introduction of the Soul*.—Two Books of *Extracts* from the *Philoſophers*.—Three Books on *Senſe*.—Three Books on the great *Actions of Cities*.—Two Books on *Politics*.—An Eſſay on *Opportunity*, to *Theophraſtus*.—Four Books on the *Obſolete Parts of Hiſtory*.—Two Books of *Proverbs*.—Eight Books on the *Topics of Ariſtotle*.—Three Books on *Juſtice*, to *Chryſippus*.—An Eſſay on *Poetry*.—A Diſſertation on the *Difference* between the *Pyrrhonians* and the *Academicians*.—A Treatiſe to prove that there was but one *Academy* of *Plato*.

Aulus Gellius has taken a long ſtory from Taurus, about Plutarch's method of correcting a ſlave, in which there is nothing more than this, that he puniſhed him like a philoſopher, and gave him his diſcipline without being out of temper.

Plutarch had a nephew named Sextus, who bore a conſiderable reputation in the world of letters, and taught the Greek language and learning to Marcus Antoninus. The character which that philoſopher has given him, in his Firſt Book of Reflections may, with great propriety be applied to his uncle. "Sextus, by his example, taught "me mildneſs and humanity; to govern my houſe like a "good father of a family; to fall into an eaſy and unaf-"fected gravity of manners; to live agreeably to nature; "to find out the art of diſcovering and preventing the "wants of my friends; to connive at the noiſy follies of "the ignorant and impertinent; and to comply with the "underſtandings and the humors of men."

One of the rewards of philoſophy is long life; and it is clear that Plutarch enjoyed this; but of the time, or the circumſtances of his death, we have no ſatisfactory account.

PLUTARCH'S LIVES.

THESEUS.

As geographers thruſt into the extremities of their maps thoſe countries that are unknown to them, remarking at the ſame time, that all beyond is hills of ſand and haunts of wild beaſts, frozen ſeas, marſhes and mountains that are inacceſſible to human courage or induſtry; ſo in comparing the lives of illuſtrious men, when I have paſſed through thoſe periods of time which may be deſcribed with probability, and where hiſtory may find firm footing in facts, I may ſay, my Senecio,* of the remoter ages, that all beyond is full of prodigy and fiction, the regions of poets and fabuliſts, wrapt in clouds, and unworthy of belief.† Yet ſince I had given an account of Lycurgus and Numa, I thought I might without impropriety aſcend to Romulus, as I had approached his times. But conſidering

> Who for the palm, in conteſt high ſhall join?
> Or who in equal ranks ſhall ſtand?

(as Æſchylus expreſſes it) it appeared to me, that he who peopled the beautiful and famed city of Athens, might be beſt contraſted and compared with the father of the magnificent and invincible Rome. Permit us then to

* Soſſius Senecio, a man of conſular dignity, who flouriſhed under Nerva and Trajan, and to whom Pliny addreſſed ſome of his Epiſtles; not the Senecio put to death by Domitian.

† The wild fictions of the fabulous ages may partly be accounted for from the genius of the writers, who (as Plutarch obſerves) were chiefly poets; and partly from an affectation of ſomething extraordinary or preternatural in antiquity, which has generally prevailed both in nations and families.

take from Fable her extravagance, and make her yield to and accept the form of Hiſtory: But where ſhe obſtinately deſpiſes probability, and refuſes to mix with what is credible, we muſt implore the candor of our readers, and their kind allowance for the tales of Antiquity.

Theſeus, then, appeared to anſwer to Romulus in many particulars. Both were of uncertain parentage, born out of wedlock; and both had the repute of being ſprung from the gods. Both ſtood in the firſt rank of warriors; for both had great powers of mind, with great ſtrength of body. One was the founder of Rome, and one peopled Athens, the moſt illuſtrious cities in the world. Both carried off women by violence. Both were involved in domeſtic miſeries, and expoſed to family reſentments:* and both, towards the end of their lives, are ſaid to have offended their reſpective citizens, if we may believe what ſeems to be delivered with the leaſt mixture of poetical fiction.

The lineage of Theſeus, by his father's ſide, ſtretches to Erectheus and the firſt inhabitants of his country;† by his mother's to Pelops,‡ who was the moſt powerful of all the Peloponneſian kings, not only on account of his great opulence, but the number of his children; for he married his daughters to perſons of the firſt dignity, and found means to place his ſons at the head of the chief ſtates. One of them named Pittheus, grandfather to Theſeus, founded the ſmall city of Trœzene, and was eſteemed the moſt learned, and the wiſeſt man of his age. The eſſence

*δεύτερος δὲ δυστυχίαν περὶ τὰ οἰκεῖα καὶ πικρὰν ἐγγὺς διέφυγεν.

† Theſeus was the ſixth in deſcent from Erectheus, or Erichonius, ſaid to be the ſon of Vulcan and Minerva, or Cranaë granddaughter of Cranaus, the ſecond king of Athens; ſo that Plutarch very juſtly ſays, that Theſeus was deſcended from the Autochthones, or firſt inhabitants of Attica, who were ſo called becauſe they pretended to be born in that very country. It is generally allowed, however, that this kingdom was founded by Cecrops, an Egyptian who brought hither a colony of Saites, about the year of the world 2448, before Chriſt 1556. The inhabitants of Attica were indeed a more ancient people than thoſe of many other diſtricts of Greece, which being of a more fertile ſoil, often changed their maſters, while few were ambitious of ſettling in a barren country.

‡ Pelops was the ſon of Tantalus, and of Phrygian extraction. He carried with him immenſe riches into Peloponneſus, which he had dug out of the mines of Mount Sypilus. By means of this wealth he got the government of the moſt conſiderable towns for his ſons, and married his daughters to Princes.

of the wiſdom of thoſe days conſiſted in ſuch moral ſentences as Heſiod* is celebrated for in his Book of Works. One of theſe is aſcribed to Pittheus:

> Blaſt not the hope which friendſhip has conceived,
> But fill its meaſure high.

This is confirmed by Ariſtotle: And Euripidus, in ſaying that Hyppolitus was taught by "the ſage and venerable Pittheus," gives him a very honorable teſtimony.

Ægeus, wanting to have children, is ſaid to have received from the Oracle at Delphi, that celebrated anſwer, which commanded him not to approach any woman before he returned to Athens. But as the Oracle ſeemed not to give him clear inſtruction, he came to Trœzene, and communicated it to Pittheus in the following terms:

> "The myſtic veſſel ſhall untouch'd remain,
> Till in thy native realm———

It is uncertain what Pittheus ſaw in this Oracle. However, either by perſuaſion or deceit, he drew Ægeus into converſation with his daughter Æthra. Ægeus afterwards coming to know that ſhe whom he had lain with was Pittheus's daughter, and ſuſpecting her to be with child, hid a ſword and a pair of ſandals under a large ſtone, which had a cavity for the purpoſe. Before his departure he told the ſecret to the princeſs only, and left orders, that if ſhe brought forth a ſon, who, when he came to a man's eſtate, ſhould be able to remove the ſtone, and take away the things left under it, ſhe ſhould ſend him with thoſe tokens, to him, with all imaginable privacy; for he was very much afraid that ſome plot would be formed againſt him by the Pallantidæ, who deſpiſed him for his want of children. Theſe were fifty brothers, the ſons of Pallas.†

* Heſiod flouriſhed about 500 years after Pittheus. Solomon wrote his Moral Sentences two or three hundred years after Pittheus.

† Pallas was brother to Ægeus; and as Ægeus was ſuppoſed to have no children, the Pallantidæ conſidered the kingdom of Athens as their undoubted inheritance. It was natural therefore, for Ægeus to conclude, that if they came to know he had a ſon, they would attempt to aſſaſſinate either him or his ſon.

Æthra was delivered of a ſon; and ſome ſay he was immediately named Theſeus,* becauſe of the laying up of the tokens; others, that he received his name afterwards at Athens, when Ægeus acknowledged him for his ſon. He was brought up by Pittheus, and had a tutor named Connidas, to whom the Athenians, even in our times, ſacrifice a ram, on the day preceding the Theſéan Feaſts, giving this honor to his memory upon a much juſter account than that which they pay to Silanion and Parrhaſius, who only made ſtatues and pictures of Theſeus.

As it was then the cuſtom for ſuch as had arrived at man's eſtate, to go to Delphi to offer the firſt fruits of their hair to Apollo, Theſeus went thither, and the place where this ceremony is performed, from him, is ſaid to be yet called Theſéa. He ſhaved, however, only the fore part of his head, as Homer tells us the Abantes did;† and this kind of tonſure, on his account, was called Theſeis. The Abantes firſt cut their hair in this manner, not in imitation of the Arabians, as ſome imagine, nor yet of the Myſians, but becauſe they were a warlike people, who loved cloſe fighting, and were more expert in it than any other nation. Thus Archilochus.‡

> Theſe twang not bows, nor ſling the hiſſing ſtone,
> When Mars exults, and fields with armies groan:
> Far nobler ſkill Eubœa's ſons diſplay,
> And with the thundering ſword decide the fray.

That they might not, therefore, give advantage to their enemies by their hair, they took care to cut it off. And we are informed that Alexander of Macedon, having made the ſame obſervation, ordered his Macedonian troops to cut off their beards, theſe being a ready handle in battle.

* The Greeks as well as the Hebrews gave names both to perſons and things from ſome event or circumſtance attending that which they were to name. The Greek word *Theſis* ſignifies *laying up*, and *theſthai uion*, *to acknowledge*, or rather *to adopt a ſon*. Ægeus did both; the ceremony of adoption being neceſſary to enable Theſeus, who was not a legitimate ſon, to inherit the crown.

† The Abantes were the inhabitants of Eubœa, but originally of Abae, a town in Thrace.

‡ Archilochus was a Greek poet who lived about the time of Romolus. Homer had given the ſame account of the Abantes above three hundred years before. For in the ſecond book of the Iliad, he tells us, the Abantes pierced the breaſt plates of their enemies with extended ſpears, or pikes; that is to ſay, they fought hand to hand.

For ſome time Æthra declared not the real father of Theſeus; but the report propagated by Pittheus was, that he was the ſon of Neptune: For the Trœzenians principally worſhipped that god; he is the patron of their city; to him they offer their firſt fruits; and their money bears the impreſſion of a trident. Theſeus, in his youth, diſcovering not only great ſtrength of body, but firmneſs and ſolidity of mind, together with a large ſhare of underſtanding and prudence, Æthra led him to the ſtone, and having told him the truth concerning his origin, ordered him to take up his father's tokens, and ſail to Athens. He eaſily removed the ſtone, but refuſed to go by ſea, though he might have done it with great ſafety, and though he was preſſed to it by the entreaties of his grandfather and his mother; while it was hazardous, at that time, to go by land to Athens, becauſe no part was free from the danger of ruffians and robbers. Thoſe times, indeed, produced men of ſtrong and indefatigable powers of body, of extraordinary ſwiftneſs and agility; but they applied thoſe powers to nothing juſt or uſeful. On the contrary, their genius, their diſpoſition, their pleaſures tended only to inſolence, to violence, and to rapine. As for modeſty, juſtice, equity, and humanity, they looked upon them as qualities in which thoſe who had it in their power to add to their poſſeſſions, had no manner of concern; virtues praiſed only by ſuch as were afraid of being injured, and who abſtained from injuring others out of the ſame principle of fear. Some of theſe ruffians were cut off by Hercules in his perigrinations, while others eſcaped to their lurking holes, and were ſpared by the hero in contempt of their cowardice. But when Hercules had unfortunately killed Iphitus, he retired to Lydia, where, for a long time he was a ſlave to Omphale,* a puniſhment which he impoſed upon himſelf for the murder. The Lydians then enjoyed great quiet and ſecurity but in Greece the ſame kind of enormities broke out anew, there being no one to reſtrain or quell them. It was therefore extremely dangerous to travel by land from Peloponneſus to Athens; and Pittheus, acquainting Theſeus with the number of theſe ruffians, and with their

* Thoſe who had been guilty of murder, became voluntary exiles, and impoſed on themſelves a certain penance, which they continued till they thought their crime expiated.

cruel treatment of ſtrangers, adviſed him to go by ſea. But he had long ſecretly been fired with the glory of Hercules, whom he held in the higheſt eſteem, liſtening with great attention to ſuch as related his achievements, particularly to thoſe that had ſeen him, converſed with him, and had been witneſſes to his proweſs. He was affected in the ſame manner as Themiſtocles afterwards was, when he declared that the trophies of Miltiades would not ſuffer him to ſleep. The virtues of Hercules were his dream by night, and by day emulation led him out, and ſpurred him on to perform ſome exploits like his. Beſides, they were nearly related, being born of couſin germans; for Æthra was the daughter of Pittheus and Alcmena of Lyſidice, and Pittheus and Lyſidice were brother and ſiſter by Pelops and Hippodamia. He conſidered it, therefore, as an inſupportable diſhonor, that Hercules ſhould traverſe both ſea and land to clear them of theſe villains, while he himſelf declined ſuch adventures as occurred to him; diſgracing his reputed father, if he took his voyage, or rather flight by ſea; and carrying to his real father a pair of ſandals and a ſword unſtained with blood, inſtead of the ornament of great and good actions, to aſſert and add luſtre to his noble birth. With ſuch thoughts and reſolutions as theſe he ſet forward, determined to injure no one, but to take vengeance of ſuch as ſhould offer him any violence.

He was firſt attacked by Periphetes, in Epidauria, whoſe weapon was a club, and who, on that account, was called Corynetes, or the Clubbearer. He engaged with him, and ſlew him. Delighted with the club, he took it for his weapon, and uſed it as Hercules did the lion's ſkin. The ſkin was a proof of the vaſt ſize of the wild beaſt which that hero had ſlain; and Theſeus carried about with him this club, whoſe ſtroke he had been able to parry, but which, in his hand, was irreſiſtible. In the Iſthmus he ſlew Sinnis the Pine bender,* in the ſame manner as he had deſtroyed many others: And this he did, not as having learned or practiſed the bending of thoſe trees, but to ſhow that natural ſtrength is above all art. Sinnis had a daughter remarkable for her beauty and ſtature,

* Sinnis was ſo called from his bending the heads of two pines, and tying paſſengers between the oppoſite branches, which, by their ſudden return, tore them to pieces.

named Perigune, who had concealed herſelf when her father was killed. Theſeus made diligent ſearch for her, and found, at laſt, that ſhe had retired into a place overgrown with ſhrubs, and ruſhes, and wild aſparagus. In her childiſh ſimplicity ſhe addreſſed her prayers and vows to theſe plants and buſhes, as if they could have a ſenſe of her misfortune, promiſing if they would ſave and hide her, that ſhe would never burn or deſtroy them. But when Theſeus pledged his honor for treating her politely, ſhe came to him, and in due time brought him a ſon named Melanippus. Afterwards by Theſeus' permiſſion, ſhe married Deïoneus, the ſon of Eurytus the Œchalian. Melanippus had a ſon named Ioxus, who joined with Ornytus in planting a colony in Caria: Whence the Ioxides; with whom it is an inviolable rule, not to burn either ruſhes or wild aſparagus, but to honor and worſhip them.

About this time Crommyon was infeſted by a wild ſow named Phæä, a fierce and formidable creature. This ſavage he attacked and killed,* going out of his way to engage her, and thereby ſhowing an act of voluntary valor: For he believed it equally became a brave man to ſtand upon his defence againſt abandoned ruffians, and to ſeek out, and begin the combat with ſtrong and ſavage animals. But ſome ſay, that Phæä was an abandoned female robber, who dwelt in Crommyon; that ſhe had the name of Sow from her life and manners; and was afterwards ſlain by Theſeus.

In the borders of Megara he deſtroyed Sciron, a robber, by caſting him headlong from a precipice, as the ſtory generally goes: And it is added that, in wanton villainy, this Sciron uſed to make ſtrangers waſh his feet, and to take thoſe opportunities to puſh them into the ſea. But the writers of Megara, in contradiction to this report, and, as Simonides expreſſes it, fighting with all antiquity, aſſert, that Sciron was neither a robber nor a ruffian, but, on the contrary, a deſtroyer of robbers, and a man whoſe heart and houſe were ever open to the good and the honeſt. For Æacus, ſay they, was looked upon as the juſteſt man in Greece, Cychreus of Salamis had divine

* In this inſtance our hero deviated from the principle he ſet out upon, which was never to be the aggreſſor in any engagement. The wild ſow was certainly no leſs reſpectable an animal than the pine be nder.

honors paid him at Athens, and the virtue of Peleus and Telamon too was univerſally known. Now Sciron was ſon in law to Cycherus, father in law to Æacus, and grandfather to Peleus and Telamon, who were both of them ſons of Endeis, the daughter of Sciron and Chariclo; therefore it was not probable that the beſt of men ſhould make ſuch alliances with one of ſo vile a character, giving and receiving the greateſt and deareſt pledges. Beſides, they tell us that Theſeus did not ſlay Sciron in his firſt journey to Athens, but afterwards, when he took Eleuſis from the Megarenſians, having expelled Diocles, its chief Magiſtrate, by a ſtratagem. In ſuch contradictions are theſe things involved.

At Eleuſis he engaged in wreſtling with Cercyon the Arcadian, and killed him on the ſpot. Proceeding to Hermione,* he put a period to the cruelties of Damaſtes, ſurnamed Procruſtes, making his body fit the ſize of his own beds, as he had ſerved ſtrangers. Theſe things he did in imitation of Hercules, who always returned upon the aggreſſors the ſame ſort of treatment which they intended for him; for that hero ſacrificed Buſiris, killed Antæus in wreſtling, Cygnus in ſingle combat, and broke the ſkull of Termerus; whence this is called the Termerian miſchief; for Termerus, it ſeems, deſtroyed the paſſengers he met, by daſhing his head againſt theirs. Thus Theſeus purſued his travels to puniſh abandoned wretches, who ſuffered the ſame kind of death from him that they inflicted on others, and were requited with vengeance ſuitable to their crimes.

In his progreſs he came to the Cephiſus, where he was firſt ſaluted by ſome of the Phytalidæ.† Upon his deſire to have the cuſtomary purifications, they gave him them in due form, and having offered propitiatory ſacrifices, invited him to their houſes. This was the firſt hoſpitable treatment he met with on the road. He is ſaid to have

* This ſeems to be a miſtake; for we know of no place called Harmione, or Hermione, between Eleuſis and Athens. Pauſanias calls it Erione; and the Authors of the Univerſal Hiſtory after Philochorus, call it Termione.

† Theſe were the deſcendants of Phytalus, with whom Ceres intruſted the ſuperintendence of her holy myſteries, in recompenſe for the hoſpitality with which ſhe had been treated at his houſe. Theſeus thought himſelf unfit to be admitted to thoſe myſteries without expiation, becauſe he had dipped his hands in blood, though it was only that of thieves and robbers.

arrived at Athens on the eighth day of the month Cronius, which now they call Hecatombœon [July.] There he found the ſtate full of troubles and diſtraction, and the family of Ægeus in great diſorder; for Medea, who had fled from Corinth, promiſed by her art to enable Ægeus to have children, and was admitted to his bed. She firſt diſcovering Theſeus, whom as yet Ægeus did not know, perſuaded him now in years, and full of jealouſies and ſuſpicions, on account of the faction that prevailed in the city, to prepare an entertainment for him as a ſtranger, and take him off by poiſon. Theſeus coming to the banquet, did not intend to declare himſelf firſt, but willing to give his father occaſion to find him out, when the meat was ſerved up, he drew his ſword,* as if he deſigned to carve with it, and took care it ſhould attract his notice. Ægeus quickly perceiving it, daſhed down the cup of poiſon, and after ſome queſtions embraced him as his ſon; then aſſembling the people, he acknowledged him alſo before them, who received him with great ſatisfaction on account of his valor. The cup is ſaid to have fallen, and the poiſon to have been ſpilt, where the incloſure now is, in the place called Delphinium; for there it was that Ægeus dwelt; and the Mercury which ſtands on the eaſt ſide of the temple, is yet called the Mercury of Ægeus's gate.

The Pallantidæ, who hoped to recover the kingdom, if Ægeus died childleſs, loſt all patience when Theſeus was declared his ſucceſſor. Exaſperated at the thought that Ægeus, who was not in the leaſt allied to the Erechthidæ, but only adopted by Pandion,† ſhould firſt gain the crown, and afterwards Theſeus, who was an emigrant and a ſtranger, they prepared for war; and dividing their forces, one party marched openly, with their father, from Sphettus to the city; and the other, concealing themſelves in Gargettus, lay in ambuſh, with a deſign to attack the enemy from two ſeveral quarters. They had with

*Some needleſs learning has been adduced to ſhew, that in the heroic times they carved with a cutlaſs or large knife, and not with a ſword; and that conſequently Plutarch here muſt certainly be miſtaken; but as μαχαιρα ſignifies either a cutlaſs or a ſword, how do we know that it was a ſword and not a cutlaſs, which Ægeus hid under the ſtone?

†It had not been actually reported that Ægeus was not the ſon of Pandion, but of Scyrias.

them an herald named Leos, of the tribe of Agnus. This man carried to Theſeus an account of all the deſigns of the Pallantidæ; and he immediately fell upon thoſe that lay in ambuſh, and deſtroyed them. Pallas and his company being informed of this, thought fit to diſperſe. Hence it is ſaid to be, that the tribe of Pallene never intermarry with the Agnuſians, nor ſuffer any proclamation to begin with theſe words, *Akouete Leoi* [Hear, O ye people;] for they hate the very name of Leos, on account of the treachery of that herald.

Theſeus, deſirous to keep himſelf in action, and at the ſame time courting the favor of the people, went againſt the Marathonian bull, which did no ſmall miſchief to the inhabitants of Tetrapolis. When he had taken him, he brought him alive, in triumph through the city, and afterwards ſacrificed him to the Delphinian Apollo. Hecale alſo, and the ſtory of her receiving and entertaining Theſeus, does not appear deſtitute of all foundation; for the people in that neighborhood aſſemble to perform the Hecaleſian rites to Jupiter Hecalus: They honor Hecale too, calling her by the diminutive Hecalene, becauſe when ſhe entertained Theſeus, while he was but a youth, ſhe careſſed him as perſons in years uſe to do children, and called him by ſuch tender diminitive names. She vowed, moreover, when he went to battle, to offer ſacrifices to Jupiter if he returned ſafe; but as ſhe died before the end of the expedition, Theſeus performed thoſe holy rites in teſtimony of the grateful ſenſe he had of her hoſpitality. So Philochorus relates the ſtory.*

Not long after, there came the third time from Crete, the collectors of the tribute, exacted on the following occaſion. Androgeus† being threacherouſly ſlain in Attica, a very fatal war was carried on againſt that country by Minos, and Divine Vengeance laid it waſte; for it was viſited by famine and peſtilence, and want of water increaſed their miſery. The remedy that Apollo propoſed was, that they ſhould appeaſe Minos, and be re-

* Philochorus was an Athenian hiſtorian, who flouriſhed in the reign of Ptolemy Philopater, about two hundred years before the birth of our Savior. He wrote many valuable pieces, of which nothing remains, but ſome fragments preſerved by other writers.

† Some ſay Ægeus cauſed him to be murdered, becauſe he was in the intereſt of the Palantidæ; others that he was killed by the Marathonian bull.

conciled to him; whereupon the wrath of Heaven would ceaſe and their calamities come to a period. In conſequence of this, they ſent ambaſſadors with their ſubmiſſion; and, as moſt writers agree, engaged themſelves by treaty, to ſend every ninth year a tribute of ſeven young men, and as many virgins. When theſe were brought into Crete, the fabulous account informs us, that they were deſtroyed by the Minotaur* in the Labyrinth, or that, loſt in its mazes, and unable to find the way out, they periſhed there. The Minotaur was, as Euripides tells us,

> A mingled form prodigious to behold,
> Half bull, half man!

But Philochorus ſays the Cretans deny this, and will not allow, the labyrinth to have been any thing but a priſon, which had no other inconvenience than this, that thoſe who were confined there could not eſcape: And Minos having inſtituted games in honor of Androgeus, the prize for the victors was thoſe youths, who had been kept till that time in the labyrinth. He that firſt won the prizes in thoſe games was a perſon of great authority in the court of Minos, and general of his armies named Taurus, who being unmerciful and ſavage in his nature, had treated the Athenian youths with great inſolence and cruelty. And it is plain that Ariſtotle himſelf, in his Account of the Bottiœan Government, does not ſuppoſe that the young men were put to death by Minos, but that they lived ſome of them to old age, in ſervile employments in Crete. He adds, that the Cretans, in purſuance of an ancient vow, once ſent a number of their firſt born to Delphi, among whom were ſome of the deſcendants of theſe Athenian ſlaves, who not being able to ſupport themſelves there, firſt paſſed from thence into Italy, where they ſettled about Japygia; and from thence they removed again into Thrace, and were called Bottiœans. Wherefore the Bottiœan virgins, in ſome ſolemnities of religion, ſing, "To Athens let us go." And, indeed, it ſeems dangerous to be at enmity with a city which is the ſeat of eloquence and learning: For Minos always was

* Feigned by the poets to have been begot by a bull upon Paſiphaë, Minos's queen, who was inſpired, it ſeems, with this horrid paſſion by Neptune, in revenge for Minos's refuſing him a beautiful bull, which he expected as an offering.

ſatirized on the Athenian ſtage; nor was his fame ſufficiently reſcued by Heſiod's calling him "Supreme of Kings," or Homer's ſaying that he "converſed with Jove;" for the writers of tragedy prevailing, repreſented him as a man of vicious character,* violent and implacable; yet inconſiſtently enough, they ſay that Minos was a king and a lawgiver, and that Rhadamanthus was an upright judge, and guardian of the laws which Minos had made.

When the time of the third tribute came, and thoſe parents who had ſons not arrived at full maturity, were obliged to reſign them to the lot, complaints againſt Ægeus ſprung up again among the people, who expreſſed their grief and reſentment, that he who was the cauſe of all their misfortunes bore no part of the puniſhment, and while he was adopting, and raiſing to the ſucceſſion, a ſtranger of ſpurious birth, took no thought for them who loſt their legitimate children. Thoſe things were matter of great concern to Theſeus, who, to expreſs his regard for juſtice, and take his ſhare in the common fortune, voluntarily offered himſelf as one of the ſeven, without lot. The citizens were charmed with this proof of his magnanimity and public ſpirit; and Ægeus himſelf, when he ſaw that no entreaties or perſuaſions availed to turn him from it, gave out the lots for the reſt of the young men. But Hellanicus ſays, that the youths and virgins which the city furniſhed were not choſen by lot, but that Minos came in perſon and ſelected them, and Theſeus before the reſt, upon theſe conditions: That the Athenians ſhould furniſh a veſſel, and the young men embark and ſail along with him, but carry no arms; and that if they could kill the Minotaur, there ſhould be an end of the tribute. There appearing no hopes of ſafety for the youths in the two former tributes, they ſent out a ſhip with the black ſail, as carrying them to certain ruin. But when Theſeus encouraged his father by his confidence of ſucceſs againſt the Minotaur, he gave another ſail, a white one, to the pilot, ordering him, if he brought Theſeus ſafe back, to hoiſt the white; but if not to ſail with the black one in token of his misfortune. Simonides however, tells us,

* This is a miſtake, into which Plutarch and ſeveral other writers have fallen. There were two of the name of Minos. One was the ſon of Jupiter and Europa, and a juſt and excellent prince; the other, his grandſon, and ſon of Lycaſter, was a tyrant.

that it was not a white ſail which Ægeus gave, but a ſcarlet one died with the juice of the flower of a very flouriſhing holm oak,* and that this was to be the ſignal that all was well. He adds that Phereclus, the ſon of Amarſyas, was pilot of the ſhip; but Philocorus ſays, that Theſeus had a pilot ſent him by Sciras, from Salamis, named Nauſitheus, and one Phæax to be at the prow, becauſe as yet the Athenians had not applied themſelves to navigation;† and that Sciras did this becauſe becauſe one of the young men named Meneſthes, was his daughter's ſon. This is confirmed by the monuments of Nauſitheus and Phæax, built by Theſeus, at Phalerum, near the Temple of Sciron; and the feaſt called Cybernefia, or the Pilot's feaſt, is ſaid to be kept in honor of them.

When the lots were caſt, Theſeus taking with him, out of the Prytaneum, thoſe upon whom they fell, went to the Delphinian temple, and made an offering to Apollo for them. This offering was a branch of conſecrated olive bound about with white wool. Having paid his devotions, he embarked on the ſixth of April; at which time they ſtill ſend the virgins to Delphinium, to propitiate the god. It is reported that the oracle at Delphi commanded him to take Venus for his guide, and entreat her to be his companion in the voyage; and when he ſacrificed to her a ſhe goat on the ſea ſhore, its ſex was immediately changed: Hence the goddeſs had the name of Epitragia.

When he arrived in Crete, according to moſt hiſtorians and poets, Ariadne, falling in love with him, gave him a clue of thread, and inſtructed him how to paſs with it through the intricacies of the labyrinth. Thus aſſiſted, he killed the Minotaur, and then ſet ſail, carrying off Ariadne, together with the young men, Pherecydes ſays, that Theſeus broke up the keels of the Cretan ſhips, to prevent their purſuit. But, as Demon has it, he killed Taurus, Minos's commander, who engaged him in the harbor, juſt as he was ready to ſail out. Again, according to Philocorus, when Minos celebrated the games

* It is not the flower, but the fruit of the Ilex, full of little worms, which the Arabians call [illegible]nes, from which a ſcarlet die is procured.

† The Athenians, according to Homer, ſent fifty ſhips to Troy; but thoſe were only tranſport ſhips. Thucidides aſſures us, that they did not begin to make any figure at ſea, till ten or twelve years after the battle of Marathon, near ſeven hundred years after the ſiege of Troy.

in honor of his ſon, it was believed that Taurus would bear away the prizes in them as formerly, and every one grudged him that honor; for his exceſſive power and haughty behavior were intolerable; and, beſides, he was accuſed of too great a familiarity with Paſiphaë; therefore, when Theſeus deſired the combat, Minos permitted it. In Crete it was the cuſtom for the women as well as the men to ſee the games; and Ariadne, being preſent, was ſtruck with the perſon of Theſeus, and with his ſuperior vigor and addreſs in the wreſtling ring. Minos too was greatly delighted, eſpecially when he ſaw Taurus vanquiſhed and diſgraced; and this induced him to give up the young men to Theſeus, and to remit the tribute. Clidemus beginning higher, gives a prolix account of theſe matters, according to his manner. There was, it ſeems, a decree throughout all Greece, that no veſſel ſhould ſail with more than five hands, except the Argo, commanded by Jaſon, who was appointed to clear the ſea of pirates. But when Dædalus eſcaped by ſea to Athens, Minos purſuing him with his men of war, contrary to the decree, was driven by a ſtorm to Sicily, and there ended his life. And when Deucalion his ſucceſſor, purſuing his father's quarrels with the Athenians, demanded that they ſhould deliver up Dædalus, and threatened if they did not, to make away with the hoſtages that Minos had received, Theſeus gave him a mild anſwer, alledging that Dædalus was his relation nearly allied in blood, being ſon to Merope the daughter of Erectheus. But privately he prepared a fleet, part of it among the Thymætadæ, at a diſtance from any public road, and part under the direction of Pittheus, at Trœzene. When it was ready, he ſet ſail, taking Dædalus, and the reſt of the fugitives from Crete, for his guide. The Cretans receiving no information of the matter, and when they ſaw his fleet, taking them for friends, he eaſily gained the harbor, and making a deſcent, proceeded immediately to Gnoſſus. There he engaged with Deucalion and his guards, before the gates of the labyrinth, and ſlew them. The government by this means falling to Ariadne, he entered into an agreement with her, by which he received the young captives, and made a perpetual league between the Athenians and the Cretans, both ſides ſwearing to proceed to hoſtilities no more.

There are many other reports about theſe things, and as many concerning Ariadne, but none of any certainty. For ſome ſay, that being deſerted by Theſeus, ſhe hanged herſelf; others, that ſhe was carried by the mariners to Naxos, and there married Onarus, the prieſt of Bacchus, Theſeus having left her for another miſtreſs:

For Ægle's charms had pierc'd the hero's heart.

Whereas the Megarenſian tells us, that Piſtratus ſtruck the line out of Heſiod; as, on the contrary, to gratify the Athenians, he added this other to Homer's deſcription of the ſtate of the dead:

The godlike Theſeus and the great Pirithous.

Some ſay Ariadne had two ſons by Theſeus, Œnopion and Staphylus. With theſe agrees Ion of Chios, who ſays of his native city, that it was built by Œnopion the ſon of Theſeus.

But the moſt ſtriking paſſages of the poets, relative to theſe things, are in every body's mouth. Something more particular is delivered by Pæon the Amathuſian. He relates, that Theſeus, being driven by a ſtorm to Cyprus, and having with him Ariadne, who was big with child, and extremely diſcompoſed with the agitation of the ſea, he ſet her on ſhore, and left her alone, while he returned to take care of the ſhip; but by a violent wind was forced out again to ſea; that the women of the country received Ariadne kindly, conſoled her under her loſs, and brought her feigned letters as from Theſeus; that they attended and aſſiſted her when ſhe fell in labor; and, as ſhe died in child bed, paid her the funeral honors; that Theſeus, on his return, greatly afflicted at the news, left money with the inhabitants, ordering them to pay divine honors to Ariadne; and that he cauſed two little ſtatues of her to be made, one of ſilver, and the other of braſs; that they celebrate her feſtival on the ſecond of September, when a young man lies down, and imitates the cries and geſture of a woman in travail; and that the Amathuſians call the grove in which they ſhew her tomb, the Grove of Venus Ariadne.

Some of the Naxian writers relate, that there were two Minos's, and two Ariadnes; one of which was married to Bacchus in Naxos, and had a ſon named Staphylus; the other of a later age, being carried off by Theſeus,

and afterwards deſerted, came to Naxos, with her nurſe Corcyne, whoſe tomb is ſtill ſhown. That this Ariadne died there, and had different honors paid her from the former; for the feaſts of one were celebrated with mirth and revels, while the ſacrifices of the other were mixed with ſorrow and mourning.*

Theſeus, in his return from Crete, put in at Delos;† and having ſacrificed to Apollo, and dedicated a ſtatue of Venus which he received from Ariadne, he joined with the young men in a dance, which the Delians are ſaid to practice at this day. It conſiſts in an imitation of the mazes and outlets of the labyrinth, and, with various involutions and evolutions, is performed in regular time. This kind of dance, as Dicæarchus informs us, is called by the Delians the Crane.‡ He danced it round the altar Keraton, which was built entirely of the left ſide horns of beaſts. He is alſo ſaid to have inſtituted games in Delos, where he began the cuſtom of giving a palm to the victors.

When they drew near to Attica, both Theſeus and the pilot were ſo tranſported with joy, that they forgot to hoiſt the ſail which was to be the ſignal to Ægeus of their ſafety, who, therefore, in deſpair, threw himſelf from the rock, and was daſhed to pieces. Theſeus diſembarked, and performed thoſe ſacrifices to the gods which he had vowed at Phalerum, when he ſet ſail, and ſent a herald to the city, with an account of his ſafe return. The meſſenger met with numbers, lamenting the fate of the king, and others rejoicing, as it was natural to expect, at the return of Theſeus, welcoming him with the greateſt kindneſs, and ready to crown him with flowers for his good news. He received the chaplets, and twined them round his herald's ſtaff. Returning to the ſea ſhore, and finding that Theſeus had not yet finiſhed his libations, he ſtopped without, not chooſing to diſturb the ſacrifice. When the libations were over, he announced the death of Ægeus. Upon this, they haſtened, with ſorrow and tu-

* The feaſts of Ariadne, the wife of Bacchus, were celebrated with joy, to denote that ſhe was become a divinity; thoſe of the other Ariadne ſignified that ſhe fell like a mere mortal.

† Hence came the cuſtom of ſending annually a deputation from Athens to Delos, to ſacrifice to Apollo.

‡ This dance, Callimachus tells us, was a particular one; and probably it was called the Crane, becauſe Cranes commonly fly in the figure of a circle.

multuous lamentations to the city. Hence, they tell us, it is, that, in the Oſchophoria, or Feaſt of Boughs, to this day the herald is not crowned, but his ſtaff; and thoſe that are preſent at the libations cry out, *Eleleu! Ioü, ioü!** The former is the exclamation of haſte and triumph, and the latter of trouble and confuſion. Theſeus having buried his father, paid his vows to Apollo on the ſeventh of October: For on that day they arrived ſafe at Athens. The boiling of all ſorts of pulſe at that time is ſaid to take its riſe from their mixing the remains of their proviſions, when they found themſelves ſafe aſhore, boiling them in one pot, and feaſting upon them all together. In that feaſt they alſo carry a branch bound about with wool, ſuch as they then made uſe of in their ſupplications, which they call Eireſione, laden with all ſorts of fruits; and to ſignify the ceaſing of ſcarcity at that time, they ſing this ſtrain:

The golden ear, th' ambroſial hive,
In fair Eireſione thrive.
See the juicy figs appear!
Olives crown the wealthy year!
See the cluſter bending vine!
See, and drink, and drop ſupine!

Some pretend that this ceremony is retained in memory of the Heraclidæ,† who were entertained in that manner by the Athenians; but the greater part relate it as above delivered.

The veſſel in which Theſeus ſailed, and returned ſafe, with thoſe young men, went with thirty oars. It was preſerved by the Athenians to the times of Demetrius Phalereus;‡ being ſo pieced and new framed with ſtrong plank, that it afforded an example to the philoſophers, in

* *Eleleu* denotes the joy and precipitation with which Theſeus marched towards Athens; and *Ioü, ioü*, his ſorrow for the death of his father.

† The deſcendants of Hercules, being driven out of Peloponneſus, and all Greece, applied to the Athenians for their protection, which was granted: And [illegible] they went as ſuppliants, they went with branches in their hands. This ſubject is treated by Euripides in his Heraclidæ.

‡ That is near 1000 years. For Theſeus returned from Crete about the year before Chriſt 1235, and Callimachus, who was cotemporary with Demetrius, and who tells us the Athenians continued to ſend this ſhip to Delos in his time, flouriſhed about the year before Chriſt 280.

their disputations concerning the identity of things that are changed by growth; some contending that it was the same, and others that it was not.

The feast called Oschophoria,* which the Athenians still celebrate, was then first instituted by Theseus. For he did not take with him all the virgins upon whom the lot had fallen, but selected two young men of his acquaintance who had feminine and florid aspects, but were not wanting in spirit and presence of mind. These, by warm bathing, and keeping them out of the sun, by providing unguents for their hair and complexions, and every thing necessary for their dress, by forming their voice, their manner, and their step, he so effectually altered, that they passed among the virgins designed for Crete, and no one could discern the difference.

At his return he walked in procession with the same young men, dressed in the manner of those who now carry the branches. These are carried in honor of Bacchus and Ariadne, on account of the story before related; or rather because they returned at the time of gathering ripe fruits. The Deipnophoræ, women who carry the provisions, bear a part in the solemnity, and have a share in the sacrifice, to represent the mothers of those upon whom the lots fell, who brought their children provisions for the voyage. Fables and tales are the chief discourse, because the women then told their children stories to comfort them and keep up their spirits. These particulars are taken from the History of Demon. There was a place consecrated, and a temple erected to Theseus; and those families which would have been liable to the tribute, in case it had continued, were obliged to pay a tax to the temple for sacrifices. These

* This ceremony was performed in the following manner: They made choice of a certain number of youths of the most noble families in each tribe, whose fathers and mothers both were living. They bore vine branches in their hands, with grapes upon them, and ran from the temple of Bacchus to that of Minerva Sciradia, which was near the Phalerean gate. He that arrived there first drank off a cup of wine, mingled with honey, cheese, meal, and oil. They were followed by a chorus conducted by two young men dressed in women's apparel, the chorus singing a song in praise those young men. Certain women, with baskets on their heads, attended them, and were chosen for that office from among the most wealthy of the citizens. The whole procession was headed by a herald, bearing a staff encircled with boughs.

were committed to the care of the Phytalidæ, Theſeus doing them that honor in recompenſe of their hoſpitality.

After the death of Ægeus, he undertook and effected a prodigious work. He ſettled all the inhabitants of Attica in Athens, and made them one people in one city, who before were ſcattered up and down, and could with difficulty be aſſembled on any preſſing occaſion for the public good. Nay, often ſuch differences had happened between them, as ended in bloodſhed. The method he took was to apply to them in particular by their tribes and families. Private perſons and the poor eaſily liſtened to his ſummons. To the rich and great he repreſented the advantage of a government without a king, where the chief power ſhould be in the people, while he himſelf only deſired to command in war, and to be the guardian of the laws; in all the reſt, every one would be upon an equal footing. Part of them hearkened to his perſuaſions; and others, fearing his power, which was already very great, as well as his enterpriſing ſpirit, choſe rather to be perſuaded, than to be forced to ſubmit. Diſſolving, therefore, the corporations, the councils, and courts in each particular town, he built one common Prytaneum and court hall, where it ſtands to this day. The citadel, with its dependencies, and the city, or the old and new town, he united under the common name of Athens, and inſtituted the Panathenæa as a common ſacrifice.* He appointed alſo the Metoecia, or Feaſt of Migration,† and fixed it to the ſixteenth of July, and ſo it ſtill continues. Giving up the kingly power, as he had promiſed, he ſettled the commonwealth under the auſpices of the gods; for he conſulted the Oracle at Delphi concerning his new government, and received this anſwer:

* The Athenæa were celebrated before, in honor of the goddeſs Minerva; but as that was a feaſt peculiar to the city of Athens, Theſeus enlarged it, and made it common to all the inhabitants of Attica; and therefore it was called Panathenæa. There were the greater and the leſs Panathenæa. The leſs were kept annually, and the greater every fifth year. In the latter they carried in proceſſion the myſterious *peplum* or vail of Minerva, on which were embroidered the victory of the gods over the giants, and the moſt remarkable achievements of their heroes.

† In memory of their quitting the boroughs, and uniting in one city. On this occaſion, he likewiſe inſtituted, or at leaſt reſtored the famous Iſthmian games, in honor of Neptune. All theſe were chiefly deſigned to draw a concourſe of ſtrangers; and as a farther encouragement for them to come and ſettle in Athens, he gave them the privileges of natives.

From royal ſtems thy honor, Theſeus, ſprings;
By Jove beloved, thy ſire ſupreme of kings.
See riſing towns, ſee wide extended ſtates,
On thee, dependent, aſk their future fates!
Hence, hence with fear! Thy favored bark ſhall ride
Safe o'er the ſurges of the foamy tide.*

With this agrees the Sybil's prophecy, which, we are told, ſhe delivered long after, concerning Athens:

The bladder may be dipp'd, but never drown'd.

Deſiring yet farther to enlarge the city, he invited all ſtrangers to equal privileges in it; and the words ſtill in uſe, "Come hither all ye people," are ſaid to be the beginning of a proclamation, which Theſeus ordered to be made when he compoſed a commonwealth, as it were of all nations. Yet he left it not in the confuſion and diſorder likely to enſue from the confluence and ſtrange mixture of people, but diſtinguiſhed them into noblemen, huſbandmen, and mechanics. The nobility were to have the care of religion, to ſupply the city with magiſtrates, to explain the laws, and to interpret whatever related to the worſhip of the gods. As to the reſt, he balanced the citizens againſt each other as nearly as poſſible; the nobles excelling in dignity, the huſbandmen in uſefulneſs, and the artificers in number. It appears from Ariſtotle, that Theſeus was the firſt who inclined to a democracy, and gave up the regal power; and Homer alſo ſeems to bear witneſs to the ſame in his catalogue of ſhips, where he gives the name of People to the Athenians only. To his money he gave the impreſſion of an ox, either on account of the Marathonian bull, or becauſe of Minos's general Taurus, or becauſe he would encourage the citizens in agriculture. Hence came the expreſſion of a thing being worth ten or an hundred oxen. Having alſo made a ſecure acquiſition of the country about Megara to the territory of Athens, he ſet up the famed pillar in the Iſthmus,† and inſcribed

* In the original it is, "Safe like a bladder," &c. When Sylla had taken Athens, and exerciſed all manner of cruelties there, ſome Athenians went to Delphi, to inquire of the oracle, Whether the laſt hour of their city was come? And the Prieſteſs, according to Pauſanias, made anſwer, τα εις τον ασκον ηκοντα, *That which belongs to the bladder* now has an end, plainly referring to the old prophecy here delivered.

† This pillar was erected by the common conſent of the Ionians and Peloponneſians, to put an end to the diſputes about their bound-

it with two verſes to diſtinguiſh the boundaries. That on the eaſt ſide ran thus:

This is not Peloponneſus, but Ionia:

and that on the weſt, was,

This is Peloponneſus, not Ionia.

He likewiſe inſtituted games in imitation of Hercules, being ambitious, that as the Greeks, in purſuance of that hero's appointment, celebrated the Olympic games in honor of Jupiter, ſo they ſhould celebrate the Iſthmian in honor of Neptune: For the rites performed there before, in memory of Melicertes, were obſerved in the night, and had more the air of myſteries, than of a public ſpectacle and aſſembly. But ſome ſay the Iſthmian games were dedicated to Sciron, Theſeus inclining to expiate his untimely fate, by reaſon of their being ſo nearly related; for Sciron was the ſon of Canethus and Henioche, the daughter of Pittheus. Others will have it, that Sinnis was their ſon, and that to him and not to Sciron, the games were dedicated. He made an agreement too with the Corinthians, that they ſhould give the place of honor to the Athenians who came to the Iſthmian games, as far as the ground could be covered with the ſail of the public ſhip that brought them, when ſtretched to its full extent. This particular we learn from Hellanicus and Andron of Halicarnaſſus.

Philochorus and ſome others relate, that he ſailed, in company with Hercules into the Euxine ſea, to carry on war with the Amazons,* and that he received Antiope† as the reward of his valor: But the greater number, among whom are Pherecydes, Hellanicus, and Herodotus, tell us, that Theſeus made that voyage, with his own fleet only, ſome time after Hercules, and took that Amazon captive, which is indeed the more probable account; for

aries; and it continued to the reign of Codrus, during which it was demoliſhed by the Heraclidæ, who had made themſelves maſters of the territory of Megara, which thereby paſſed from the Ionians to the Dorians. *Strabo*, lib. ix.

* Nothing can be more fabulous than the whole hiſtory of the Amazons. Strabo obſerves that the moſt credible of Alexander's hiſtorians have not ſo much as mentioned them: And indeed, if they were a Scythian nation, how came they all to have Greek names?

† Juſtin ſays Hercules gave Hippolyte to Theſeus, and kept Antiope for himſelf.

we do not read that any other of his fellow warriors made any Amazon priſoner. But Bion ſays, he took and carried her off by a ſtratagem. The Amazons, being naturally lovers of men, were ſo far from avoiding Theſeus when he touched upon their coaſts, that they ſent him preſents. Theſeus invited Antiope who brought them into his ſhip, and as ſoon as ſhe was aboard, ſet ſail. But the account of one Menecrates, who publiſhed a Hiſtory of Nice, in Bithynia, is, that Theſeus, having Antiope aboard his veſſel, remained in thoſe parts ſome time; and that he was attended in that expedition by three young men of Athens, who were brothers, Euneos, Thoas, and Soloon. The laſt of theſe, unknown to the reſt, fell in love with Antiope, and communicated his paſſion to one of his companions, who applied to Antiope, about the affair. She firmly rejected his pretenſions, but treated him with civility, and prudently concealed the matter from Theſeus. But Soloon, in deſpair having leaped into a river and drowned himſelf, Theſeus, then ſenſible of the cauſe, and the young man's paſſion, lamented his fate, and, in his ſorrow, recollected an oracle which he had formerly received at Delphi. The prieſteſs had ordered, that when, in ſome foreign country, he ſhould labor under the greateſt affliction, he ſhould build a city there, and leave ſome of his followers to govern it. Hence he called the city which he built Pythopolis, after the Pythian God, and the neighboring river Soloon, in honor of the young man. He left the two ſurviving brothers to govern it, and give it laws; and along with them Hermus, who was of one of the beſt families in Athens. From him the inhabitants of Pythopolis call a certain place in their city Herme's Houſe, [*Hermoû oikia*] and by miſplacing an accent, transfer the honor from the hero to the God Mercury.

Hence the war with the Amazons took its riſe. And it appears to have been no ſlight or womaniſh enterpriſe; for they could not have encamped in the town, or joined battle on the ground about the Pynx* and the Muſeum,†

* The Pynx was a place (near the citadel) where the people of Athens uſed to aſſemble, and where the orators ſpoke to them about public affairs.

† The Muſeum was upon a little hill, over againſt the citadel, and probably ſo called from a temple of the Muſes there.

or fallen in so intrepid a manner upon the city of Athens, unless they had first reduced the country about it. It is difficult, indeed, to believe (though Hellanicus has related it) that they crossed the Cimmerian Bosphorus upon the ice; but that they encamped almost in the heart of the city is confirmed by the names of places, and by the tombs of those that fell.

There was a long pause and delay before either army would begin the attack. At last, Theseus, by the direction of some oracle, offered a sacrifice to Fear,* and after that, immediately engaged. The battle was fought in the month of Boëdromion [September] the day on which the Athenians still celebrate the feast called Boëdromia. Clidemus, who is willing to be very particular, writes, that the left wing of the Amazons moved towards what is now called the Amazonium; and that the right extended as far as the Pnyx, near Chrysa: That the Athenians first engaged with the left wing of the Amazons, falling upon them from the Museum; and that the tombs of those that fell in the battle are in the street which leads to the gate called Piraïca, which is by the monument erected in honor of Chalcodon, where the Athenians were routed by the Amazons, and fled as far as the Temple of the Furies; but that the left wing of the Athenians, which charged from the Palladium, Ardettus, and Lyceum, drove the right wing of the enemy to their camp, and slew many of them; that after four months, a peace was concluded by means of Hippolite, for so this author calls the Amazon that attended with Theseus, not Antiope. But some say this heroine fell fighting by Theseus's side, being pierced with a dart by Molpadia, and that a pillar, by the Temple of the Olympian earth† was set up over her grave. Nor is it to be wondered, that in the account of things so very ancient, history should be

* The heathens considered not only the passions, but even distempers, storms and tempests, as divinities, and worshipped them that they might do them no harm.

† By this is meant the moon, so called (as Plutarch supposes in his Treatise on the cessation of Oracles) because, like the Genii, or Demons, she is neither so perfect as the gods, nor so imperfect as human kind. But as some of the philosophers, we mean the Pythagoreans, had astronomy enough afterwards to conclude that the sun is the centre of this system; we presume it might occur to thinking men in the more early ages, that the moon was an opaque, and, therefore, probably a terrene body.

thus uncertain, ſince they tell us that ſome Amazons, wounded by Antiope, were privately ſent to Chalcis to be cured, and that ſome were buried there, at a place now called Amazonium. But that the war was ended by a league, we may aſſuredly gather from a place called Hercomoſium, near the Temple of Theſeus, where [illegible]s ſworn to, as well as from an ancient ſacrifice, which [illegible]f-fered to the Amazons the day before the feaſt of Theſeus. The people of Megara too, ſhow a place, in the fig[illegible]f a lozenge, where ſome Amazons were buried, as [illegible]o from the market place to the place called Rhus. Others alſo are ſaid to have died by Chæronea, and to have been buried by the rivulet, which, it ſeems, was formerly called Thermodon, but now Hæmon, of which I have given a farther account in the Life of Demoſthenes. It appears likewiſe, that the Amazons traverſed Theſſaly, not without oppoſition; for their ſepulchres are ſhown to this day, between Scotuſſæa and Cynoſcephalæ.

This is all that is memorable in the ſtory of the Amazons; for as to what the author of the Theſéid relates, of the Amazons riſing to take vengeance for Antiope, when Theſeus quitted her, and married Phædra, and of their being ſlain by Hercules, it has plainly the air of fable. Indeed he married Phædra, after the death of Antiope, having by the Amazon a ſon named Hippolytus,* or, according to Pindar, Demophon. As to the calamities which befel Phædra and Hippolytus, ſince the hiſtorians do not differ from what the writers of tragedy have ſaid of them, we may look upon them as matters of fact.

*Theſeus had a ſon by the Amazonian queen, named Hippolytus, having ſoon after married Phædra, the ſiſter of Deucalion, the ſon and ſucceſſor of Minos, by whom he had two ſons; he ſent Hippolytus to be brought up by his own mother Æthra, queen of Trœzene; but he coming afterwards to be preſent at ſome Athenian games, Phædra fell in love with him, and having ſolicited him in vain to a compliance, in a fit of reſentment, accuſed him to Theſeus of having made an attempt upon her chaſtity. The fable ſays, that Theſeus prayed to Neptune to puniſh him by ſome violent death; and all ſolemn execrations, according to the notions of the heathens, certainly taking effect, as Hippolytus was riding along the ſea ſhore, Neptune ſent two ſea calves, who frightened the horſes, overturned the chariot, and tore him to pieces. The poets add, that the luſtful queen hanged herſelf for grief; but as for Hippolytus, Diana being taken with his chaſtity, and pitying the ſad fate it had brought upon him, prevailed on Æſculapius to reſtore him to life, to be a companion of her diverſions.

Some other marriages of Theſeus are ſpoken of, but have not been repreſented on the ſtage, which had neither an honorable beginning, nor a happy concluſion. He is ſaid alſo to have forcibly carried off Anaxo of Trœzene, and having ſlain Sinnis and Cercyon, to have committed rapes upon their daughters; to have married Peribœa, the mother of Ajax, too, and Pherobœa, and Iope the daughter of Iphicles. Beſides they charge him with being enamored of Ægle, the daughter of Panopeus, (as above related) and for her, leaving Ariadne, contrary to the rules both of juſtice and honor; but above all, with the rape of Helen, which involved Attica in war, and ended in his baniſhment and death, of which we ſhall ſpeak more at large by and by.

Though there were many expeditions undertaken by the heroes of thoſe times, Herodotus thinks that Theſeus was not concerned in any of them, except in aſſiſting the Lapithæ againſt the Centaurs. Others write that he attended Jaſon to Colchos, and Meleager in killing the boar; and that hence came the proverb, "Nothing without Theſeus." It is allowed, however, that Theſeus, without any aſſiſtance, did himſelf perform many great exploits; and that the extraordinary inſtances of his valor gave occaſion to the ſaying, "This man is another Hercules." Theſeus was likewiſe aſſiſting to Adraſtus, in recovering the bodies of thoſe that fell before Thebes, not by defeating the Thebans in battle, as Euripides has it in his tragedy, but by perſuading them to a truce; for ſo moſt writers agree; and Philochorus is of opinion that this was the firſt truce ever known for burying the dead. But Hercules was, indeed, the firſt who gave up their dead to the enemy, as we have ſhown in his life. The burying place of the common ſoldiers is to be ſeen at Eleutheræ, and of the officers at Eleuſis; in which particular Theſeus gratified Adraſtus. Æſchylus, in whoſe tragedy of the Eleuſinians, Theſeus is introduced, relating the matter as above, contradicts what Euripides has delivered in his Suppliants.

The friendſhip between Theſeus and Pirithous is ſaid to have commenced on this occaſion. Theſeus being much celebrated for his ſtrength and valor, Pirrithous was deſirous to prove it, and therefore drove away his oxen from Marathon. When he heard that Theſeus purſued him in arms, he did not fly, but turned back to meet him. But, as ſoon as they beheld one another, each was ſo ſtruck

with admiration of the other's perſon and courage that they laid aſide all thoughts of fighting; and Pirithous firſt giving Theſeus his hand, bade him be judge in this cauſe himſelf, and he would willingly abide by his ſentence. Theſeus, in his turn, left the cauſe to him, and deſired him to be his friend and fellow warrior. Then they confirmed their friendſhip with an oath. Pirithous afterwards marrying Deidamia,* entreated Theſeus to viſit his country and become acquainted with the Lapithæ.† He had alſo invited the Centaurs to the entertainment. Theſe, in their cups behaving with inſolence and indecency, and not even refraining from the women, the Lapithæ, roſe up in their defence, killed ſome of the Centaurs upon the ſpot, and ſoon after beating them in a ſet battle, drove them out of the country with the aſſiſtance of Theſeus. Herodotus relates the matter differently. He ſays that, hoſtilities being already begun, Theſeus came in aid to the Lapithæ, and then had the firſt ſight of Hercules, having made it his buſineſs to find him out at Trachin, where he repoſed himſelf after all his wanderings and labors; and that this interview paſſed in marks of great reſpect, civility and mutual compliments. But we are rather to follow thoſe hiſtorians who write that they had very frequent interviews; and that by means of Theſeus, Hercules was initiated into the myſteries of Ceres, having firſt obtained luſtration, as he deſired, on account of ſeveral involuntary pollutions.

Theſeus was now fifty years old, according to Hellanicus, when he was concerned in the rape of Hellen,‡ who had not yet arrived at years of maturity. Some writers, thinking this one of the heavieſt charges againſt him, endeavor to correct it, by ſaying that it was not Theſeus that carried off Helen, but Idas and Lynceus, who committed her to his care, and that therefore he refuſed to

* All other writers call her Hippodamia, except Propertius who calls her Iſchomacha. She was the daughter of Adraſtus.

† Homer calls the Lapithæ heroes. The Centaurs are feigned to have been half man, half horſe, either from their brutality, or becauſe, (if not the inventors of horſemanſhip, yet) they generally appeared on horſeback.

‡ This princeſs was the reputed daughter of Jupiter, by Leda, the wife of Tyndarus, king of Œbalia, in Peloponneſus; and though then but nine years old, was reckoned the greateſt beauty in the world.

give her up, when demanded by Caſtor and Pollux; or rather that ſhe was delivered to him by Tyndarus himſelf, to keep her from Enarſphorus the ſon of Hippocoon, who endeavored to poſſeſs himſelf by violence of Helen, that was yet but a child. But what authors generally agree in, as moſt probable is as follows: The two friends went together to Sparta, and having ſeen the girl dancing in the temple of Diana Orthia, carried her off, and fled. The purſuers that were ſent after them following no farther than Tegea, they thought themſelves ſecure; and having traverſed Peloponneſus, they entered into an agreement, that he who ſhould gain Helen by lot ſhould have her to wife, but be obliged to aſſiſt in procuring a wife for the other. In conſequence of theſe terms, the lots being caſt, ſhe fell to Theſeus, who received the virgin, and conveyed her, as ſhe was not yet marriageable, to Aphidnæ. Here he placed his mother with her, and committed them to the care of his friend Aphidnus, charging him to keep them in the utmoſt ſecrecy and ſafety; whilſt, to pay his debt of ſervice to Pirithous, himſelf travelled with him into Epirus, with a view to the daughter of Aïdoneus, king of the Moloſſians. This prince named his wife Proſerpine,* his daughter Coré, and his dog Cerberus; with this dog he commanded all his daughter's ſuitors to fight, promiſing her to him that ſhould overcome him. But underſtanding that Pirithous came not with an intention to court his daughter, but to carry her off by force, he ſeized both him and his friend, deſtroyed Pirithous immediately by means of his dog, and ſhut up Theſeus in cloſe priſon.

Meantime Meneſtheus, the ſon of Peteus, grandſon of Orneus, and great grandſon of Erectheus, is ſaid to be the firſt of mankind that undertook to be a demagogue, and by his eloquence to ingratiate himſelf with the people. He endeavored alſo to exaſperate and inſpire the nobility with ſedition, who had but ill borne with Theſeus for ſome time, reflecting that he had deprived every perſon of family of

*Proſerpine and Coré was the ſame perſon, daughter to Aïdoneus, whoſe wife named Ceres. Plutarch himſelf tells us ſo in his Morals, where he adds that by Proſerpine is meant the Moon, whom Pluto, or the God of darkneſs ſometimes carries off. Indeed *Coré* ſignifies nothing more than *young woman*, or *daughter*; and they might ſay, a *daughter of* Epirus, as we ſay a *daughter of* France, or *of* Spain.

his government and command, and shut them up together in one city, where he used them as his subjects and slaves. Among the common people he sowed disturbance by telling them, that though they pleased themselves with the dream of liberty, in fact they were robbed of their country and religion; and instead of many good and native kings, were lorded over by one man, who was a new comer and a stranger. Whilst he was thus busily employed, the war declared by the Tyndaridæ greatly helped forward the sedition. Some say plainly, they were invited by Menestheus, to invade the country. At first they proceeded not in a hostile manner, only demanding their sister; but the Athenians answering that they neither had her among them, nor knew where she was left, they began their warlike operations. Academus, however, finding it out by some means or other, told them she was concealed at Aphidnæ. Hence not only the Tyndaridæ treated him honorably in his lifetime, but the Lacedemonians, who, in after times, often made inroads into Attica, and laid waste all the country besides, spared the Academy for his sake. But Dicæarchus says, that Echedemus and Marathus, two Arcadians, being allies to the Tyndaridæ, in that war, the place which now goes by the name of the Academy, was first called Echedemy, from one of them; and that from the other the district of Marathon had its name, because he freely offered himself, in pursuance of some oracle, to be sacrificed at the head of the army. To Aphidnæ then they came, where they beat the enemy in a set battle, and then took the city, and razed it to the ground. There they tell us, Alycus, the son of Sciron, was slain, fighting for Castor and Pollux; and that a certain place, within the territories of Megara, is called Alycus, from his being buried there; and Hereas writes, that Alycus received his death from Theseus's own hand. These verses also are alleged as a proof in point:

> For bright hair'd Helen he was slain,
> By Theseus, on Aphidnæ's plain.

But it is not probable that Aphidnæ would have been taken, and his mother made prisoner had Theseus been present.

Aphidnæ, however, was taken, and Athens in danger. Menestheus took this opportunity to persuade the people to admit the Tyndaridæ into the city, and to treat them hospitably, since they only levied war against Theseus,

who began with violence firſt, but that they were benefactors and deliverers to the reſt of the Athenians. Their behavior alſo confirmed what was ſaid; for, though conquerors, they deſired nothing but to be admitted to the myſteries, to which they had no leſs claim than Hercules,* ſince they were equally allied to the city. This requeſt was eaſily granted them, and they were adopted by Aphidnus, as Hercules was by Pylius. They had alſo divine honors paid them, with the title of Anakes, which was given them, either on account of the truce [*anoche*] which they made, or becauſe of their great care that no one ſhould be injured, though there were ſo many troops in the city; for the phraſe *anaktos echein* ſignifies to keep or take care of any thing; and for this reaſon, perhaps, kings are called Anaktes. Some again ſay they were called Anakes, becauſe of the appearance of their ſtars; for the Athenians uſe the words *anekas* and *anekathen*, inſtead of *ano* and *anothen*, that is, *above* or *on high*.

We are told that Æthra, the mother of Theſeus, who was now a priſoner, was carried to Lacedæmon, and from thence, with Helen to Troy; and that Homer confirms it, when, ſpeaking of thoſe that waited upon Helen, he mentions

> ——The beauteous Clymene,
> And Æthra born of Pittheus.

Others reject this verſe as none of Homer's, as they do alſo the ſtory of Munychus, who is ſaid to have been the fruit of a ſecret commerce between Demophoon and Laodice, and brought up by Æthra, at Troy. But Iſter, in the thirteenth book of his Hiſtory of Attica gives an account of Æthra different from all the reſt. He was informed, it ſeems, that after the battle in which Alexander or Paris was routed by Achilles and Patroclus, in Theſſaly near the river Sperchius, Hector took and plundered the city of Trœzene, and carried off Æthra, who had been left there. But this is highly improbable.

It happened that Hercules, in paſſing through the country of the Moloſſians, was entertained by Aïdoneus the king who accidentally made mention of the bold attempts

* For Caſtor and Pollux, like him, were ſons of Jupiter, from whom the Athenians too pretended to derive their origin. It was neceſſary however that they ſhould be naturalized before they were admitted to the myſteries, and accordingly they were naturalized by adoption.

of Theſeus and Pirithous, and of the manner in which he had puniſhed them when diſcovered. Hercules was much diſturbed to hear of the inglorious death of the one, and the danger of the other. As to Pirithous, he thought it in vain to expoſtulate about him; but he begged to have Theſeus releaſed, and Aïdoneus granted it. Theſeus, thus ſet at liberty, returned to Athens, where his party was not yet entirely ſuppreſſed: And whatever temples and groves the city had aſſigned him, he conſecrated them all but four to Hercules, and called them (as Philochorus relates) inſtead of Theſéa, Heraclea. But deſiring to preſide in the commonwealth, and direct it as before, he found himſelf encompaſſed with faction and ſedition; for thoſe that were his enemies before his departure, had now added to their hatred a contempt of his authority; and he beheld the people ſo generally corrupted, that they wanted to be flattered into their duty, inſtead of ſilently executing his commands. When he attempted to reduce them by force, he was overpowered by the prevalence of faction; and, in the end, finding his affairs deſperate, he privately ſent his children into Eubœa, to Elephenor, the ſon of Chalcodon; and himſelf having uttered ſolemn execrations againſt the Athenians at Gargettus, where there is ſtill a place thence called Araterion, ſailed to Sycros.* He imagined that there he ſhould find hoſpitable treatment, as he had a paternal eſtate in that iſland. Lycomedes was then king of the Scyrians. To him, therefore he applied, and deſired to be put in poſſeſſion of his lands, as intending to ſettle there. Some ſay, he aſked aſſiſtance of him againſt the Athenians. But Lycomedes, either jealous of the glory of Theſeus, or willing to oblige Meneſtheus, having led him to the higheſt cliffs of the country, on pretence of ſhowing him from thence his lands, threw him down headlong from the rocks, and killed him. Others ſay he fell of himſelf, miſſing his ſtep when he took a walk, according to his cuſtom, after ſupper. At that time his death was diſregarded, and Meneſtheus quietly poſſeſſed the kingdom of Athens, while the ſons of Theſeus attended Elephenor, as private perſons to the Trojan war. But Meneſtheus dying in the ſame expedition, they returned and recovered the kingdom. In ſucceeding ages

* The ungrateful Athenians were in proceſs of time made ſo ſenſible of the effects of his curſe, that to appeaſe his ghoſt, they appointed ſolemn ſacrifices and divine honors to be paid to him.

the Athenians honored Theſeus, as a demigod, induced to it as well by other reaſons, as becauſe, when they were fighting the Medes at Marathon, a conſiderable part of the army thought they ſaw the apparition of Theſeus completely armed, and bearing down before them upon the barbarians.

After the Median war, when Phædon was archon,* the Athenians conſulting the Oracle of Apollo were ordered by the prieſteſs to take up the bones of Theſeus, and lay them in an honorable place at Athens, where they were to be kept with the greateſt care. But it was difficult to take them up, or even to find out the grave, on account of the ſavage and inhoſpitable diſpoſition of the barbarians who dwelt in Scyros. Nevertheleſs, Cimon having taken the iſland (as is related in his life) and being very deſirous to find out the place where Theſeus was buried, by chance ſaw an eagle on a certain eminence, breaking the ground (as they tell us) and ſcratching it up with her talons. This he conſidered as a divine direction, and, digging there, found the coffin of a man of extraordinary ſize, with a lance of braſs and a ſword lying by it. When theſe remains were brought to Athens in Cimon's galley, the Athenians received them with ſplendid proceſſions and ſacrifices, and were as much tranſported as if Theſeus himſelf had returned to the city. He lies interred in the

* Codrus, the ſeventeenth king of Athens, cotemporary with Saul, devoted himſelf to death for the ſake of his country, in the year before Chriſt 1068; having learned that the Oracle had promiſed its enemies, the Dorians and the Heraclidæ, victory, if they did not kill the king of the Athenians. His ſubjects, on this account, conceived ſuch veneration for him, that they eſteemed none worthy to bear the royal title after him, and therefore committed the management of the ſtate to elective magiſtrates, to whom they gave the title of archons, and choſe Medon, the eldeſt ſon of Codrus, to this new dignity. Thus ended the legal ſucceſſion and title of kings of Athens, after it had continued without any interruption, 487 years, from Cecrops to Codrus. The archon acted with ſovereign authority, but was accountable to the people whenever it was required. There were thirteen perpetual archons in the ſpace of 325 years. After the death of Alcmæon, who was the laſt of them, this charge was continued to the perſon elected for ten years only; but always in the ſame family, till the death of Eryxias, or, according to others of Tleſias, the ſeventh and laſt decennial archon. For the family of Codrus, or of the Medontidæ ending in him, the Athenians created annual archons, and inſtead of one, they appointed nine every year. See a farther account of the archons, in the Notes on the Life of Solon.

middle of the town, near the Gymnaſium; and his oratory is a place of refuge for ſervants and all perſons of mean condition, who fly from men in power, as Theſeus, while he lived, was a humane and benevolent patron, who graciouſly received the petitions of the poor. The chief ſacrifice is offered to him on the eighth of October, the day on which he returned with the young men from Crete. They ſacrifice to him likewiſe on each eighth day of the other months, either becauſe he firſt arrived from Trœzene on the eighth day of July, as Diodorus, the geographer relates; or elſe thinking this number, above all others, to be moſt proper to him, becauſe he was ſaid to be the ſon of Neptune; the ſolemn feaſts of Neptune being obſerved on the eighth day of every month. For the number eight, as the firſt cube of an even number, and the double of the firſt ſquare, properly repreſents the firmneſs and immoveable power of this god, who thence has the names of Aſphalius and Gaiéochus.

ROMULUS.

FROM whom, and for what cauſe, the city of Rome obtained that name, whoſe glory has diffuſed itſelf over the world, hiſtorians are not agreed.* Some ſay the Pelaſgi, after they had overrun great part of the globe, and conquered many nations, ſettled there, and gave their city the name of Rome,† on account of their ſtrength in war. Others tell us, that when Troy was taken, ſome of the Trojans having eſcaped and gained their ſhips, put to ſea, and being driven by the winds upon the coaſts of Tuſcany, came to an anchor in the river Tiber: That here, the wives being much fatigued, and no longer able to bear the hardſhips of the ſea, one of them ſuperior to the

*Such is the uncertainty of the origin of imperial Rome, and indeed of moſt cities and nations that are of any conſiderable antiquity. That of Rome might be the more uncertain, becauſe its firſt inhabitants being a collection of mean perſons, fugitives, and outlaws, from other nations could not be ſuppoſed to leave hiſtories behind them. Livy, however, and moſt of the Latin hiſtorians, agree that Rome was built by Romulus, and both the city and people named after him; while the vanity of the Greek writers want to aſcribe almoſt every thing, and Rome among the reſt, to a Grecian original.

† Ῥώμη, *Romo*, ſignifies *ſtrength*.

rest in birth and prudence, named Roma, proposed that they should burn the fleet: That this being effected, the men at first were much exasperated, but afterwards through necessity, fixed their seat on the Palatine hill, and in a short time things succeeded beyond their expectation; for the country was good,* and the people hospitable: That therefore, besides other honors paid to Roma, they called their city, as she was the cause of its being built, after her name. Hence, too, we are informed, the custom arose for the women to salute their relations and husbands with a kiss, because those women, when they had burnt the ships, used such kind of endearments to appease the resentment of their husbands.

Among the various accounts of historians, it is said that Roma was the daughter of Italus and Leucaria; or else the daughter of Telephus the son of Hercules, and married to Æneas; or that she was the daughter of Ascanius,† the son of Æneas; and gave name to the city; or that Romanus, the son of Ulysses and Circe, built it; or Romus, the son of Æmathion, whom Diomedes sent from Troy; or else Romus, king of the Latins, after he had expelled the Tuscans, who passed originally from Thessaly into Lydia, and from Lydia into Italy. Even they who, with the greatest probability, declare that the city had its name from Romulus, do not agree about his extraction; for some say he was son of Æneas and Dexithea, the daughter of Phorbus, and was brought an infant into Italy with his brother Remus: That all the other vessels were lost by the violence of the flood, except that in which the children were, which driving gently ashore where the bank was level, they were saved beyond expectation, and the place from them was called Rome. Some will have it, that Roma, daughter of that Trojan woman who was married to Latinus, the son of Telemachus, was mother to Romulus. Others say that Æmelia the daughter of Æneas and Lavinia had him by Mars: And others again give an

* Whatever desirable things Nature has scattered frugally in other countries, were formerly found in Italy, as in their original seminary. But there has been so little encouragement given to the cultivation of the soil in the time of the pontiffs, that it is now comparatively barren.

† Οι δ' Ασκανιου, του Αινειου [θυγατερα sc.] λεγουσι τουνομα θισθων τη πογει. The former English translation and the French in this place are erroneous.

account of his birth, which is entirely fabulous. There appeared, it seems to Tarchetius king of the Albans, who was the most wicked and most cruel of men, a supernatural vision in his own house, the figure of Priapus rising out of the chimney hearth, and staying there many days. The goddess Tethys had an oracle in Tuscany,* which being consulted, gave this answer to Tarchetius, that it was necessary some virgin should accept of the embraces of the phantom, the fruit whereof would be a son, eminent for valor, good fortune, and strength of body. Hereupon Tarchetius acquainted one of his daughters with the prediction, and ordered her to entertain the apparition; but she declining it, sent her maid. When Tarchetius came to know it, he was highly offended, and confined them both, intending to put them to death. But Vesta appeared to him in a dream, and forbade him to kill them; but ordered that the young women should weave a certain web in their fetters, and when that was done, be given in marriage. They weaved, therefore, in the day time; but others, by Tarchetius's order, unravelled it in the night. The woman having twins by this commerce, Tarchetius delivered them to one Teratius, with orders to destroy them. But instead of that, he exposed them by a river side, where a she wolf came and gave them suck, and various sorts of birds brought food and fed the infants, till at last a herdsman, who beheld these wonderful things, ventured to approach and take up the children. Thus secured from danger, they grew up, and then attacked Tarchetius, and overcame him. This is the account Promathion gives in his history of Italy.

But the principal parts of that account, which deserves the most credit, and has the most vouchers, were first published among the Greeks by Diocles the Peparethian, whom Fabius Pictor commonly follows; and though there are different relations of the matter, yet, to dispatch it, in a few words, the story is this: The kings of Alba† de-

* There was no oracle of Tethys, but of Themis there was. Themis was the same with Carmenta, the mother of Evander, which last name she had, because she delivered her oracles *in carmine*, in verses.

† From Æneas down to Numitor and Amulius, there were thirteen kings of the same race, but we scarce know any thing of them, except their names, and the years of their respective reigns. Amulius, the last of them, who surpassed his brother in courage and understanding, drove him from the throne, and, to secure it for himself, murdered Ægestus, Numitor's only son, and consecrated his daughter Rhea Sylvia to the worship of Vesta.

ſcending lineally from Æneas, the ſucceſſion fell to two brothers, Numitor and Amulius. The latter divided the whole inheritance into two parts, ſetting the treaſures brought from Troy againſt the kingdom; and Numitor made choice of the kingdom. Amulius then having the treaſures, and conſequently being more powerful than Numitor, eaſily poſſeſſed himſelf of the kingdom too; and fearing the daughter of Numitor might have children, he appointed her prieſteſs of Veſta, in which capacity ſhe was always to live unmarried, and a virgin. Some ſay her name was Ilia, ſome Rhea, and others Sylvia. But ſhe was ſoon diſcovered to be with child, contrary to the law of the Veſtals. Antho, the king's daughter, by much entreaty, prevailed with her father that ſhe ſhould not be capitally puniſhed. She was confined, however, and excluded from ſociety, leſt ſhe ſhould be delivered without Amulius's knowledge. When her time was completed ſhe was delivered of two ſons of uncommon ſize and beauty; whereupon Amulius, ſtill more alarmed, ordered one of his ſervants to deſtroy them. Some ſay the name of this ſervant was Fauſtulus; others that that was the name of a perſon that took them up. Purſuant to his orders, he put the children into a ſmall trough or cradle, and went down towards the river, with a deſign to caſt them in; but ſeeing it very rough and running with a ſtrong current, he was afraid to approach it. He therefore laid them down near the bank, and departed. The flood increaſing continually, ſet the trough afloat, and carried it gently down to a pleaſant place now called Cermanum, but formerly (as it ſhould ſeem) Germanum, denoting that the brothers arrived there.

Near this place was a wild fig tree, which they called Ruminalis, either on account of Romulus, as is generally ſuppoſed, or becauſe the cattle there ruminated, or chewed the cud, during the noon tide, in the ſhade; or rather becauſe of the ſuckling of the children there; for the ancient Latins called the breaſt *ruma*, and the goddeſs who preſides over the nurſery Rumilia,* whoſe rites they celebrate without wine, and only with libations of milk. The infants, as the ſtory goes, lying there, were ſuckled by a ſhe wolf, and fed and taken care of by a woodpecker. Theſe animals are ſacred to Mars; and the woodpecker is

* The Romans called that goddeſs not Rumilia, but Rumina.

held in great honor and veneration by the Latins. Such wonderful events contributed not a little to gain credit to the mother's report, that she had the children by Mars; though in this they tell us she was herself deceived, having suffered violence from Amulius, who came to her, and lay with her in armor. Some say the ambiguity of the nurse's name gave occasion to the fable; for the Latins call not only she wolves but prostitutes *lupæ*; and such was Acca Larentia, the wife of Faustulus, the foster father of the children. To her also the Romans offer sacrifice, and the priest of Mars honors her with libations in the month of April, when they celebrate her feast Larentialia.

They worship also another Larentia on the following account. The keeper of the temple of Hercules, having, it seems, little else to do, proposed to play a game at dice with the god, on condition that, if he won, he should have something valuable of that deity, but if he lost, he should provide a noble entertainment for him, and a beautiful woman to lie with him. Then throwing the dice, first for the god, and next for himself, it appeared that he had lost. Willing, however, to stand to his bargain, and to perform the conditions agreed upon, he prepared a supper, and engaging for the purpose one Larentia, who was very handsome, but as yet little known, he treated her in the temple, where he had provided a bed, and, after supper, left her for the enjoyment of the god. It is said that the deity had some conversation with her, and ordered her to go early in the morning to the market place, salute the first man she should meet, and make him her friend. The man that met her was one far advanced in years, and in opulent circumstances, Tarrutius by name, who had no children, and never had been married. This man took Larentia to his bed, and loved her so well, that at his death he left her heir to his whole estate, which was very considerable; and she afterwards bequeathed the greatest part of it by will to the people. It is said, that at the time when she was in high reputation and considered as the favorite of a god, she suddenly disappeared about the place where the former Larentia was laid. It is now called Velabrum, because the river often overflowing, they passed it at this place in ferry boats, to go to the Forum. This kind of passage they call *velatura*. Others derive the name from *velum*,

a ſail, becauſe they who have the exhibiting of the public ſhows, beginning at Velabrum, overſhade all the way that leads from the Forum to the Hippodrome with canvas; for a ſail in Latin is *velum*. On theſe accounts is the ſecond Larentia ſo much honored among the Romans.

In the mean time Fauſtulus, Amulius's herdſman, brought up the children entirely undiſcovered; or rather, as others with greater probability aſſert, Numitor knew it from the firſt,* and privately ſupplied the neceſſaries for their maintenance. It is alſo ſaid that they were ſent to the Gabii, and there inſtructed in letters, and other branches of education ſuitable to their birth; and hiſtory informs us that they had the names of Romulus and Remus, from the teat of the wild animal which they were ſeen to ſuck. The beauty and dignity of their perſons, even in their childhood, promiſed a generous diſpoſition; and as they grew up they both diſcovered great courage and bravery, with an inclination to hazardous attempts, and a ſpirit which nothing could ſubdue. But Romulus ſeemed more to cultivate the powers of reaſon, and to excel in political knowledge; whilſt, by his deportment among his neighbors, in the employments of paſturage and hunting, he convinced them that he was born to command rather than to obey. To their equals and inferiors they behaved very courteouſly; but they deſpiſed the king's baliffs and chief herdſmen, as not ſuperior to themſelves in courage, though they were in authority, diſregarding at once their threats and their anger. They applied themſelves to generous exerciſes and purſuits, looking upon idleneſs and inactivity as illiberal things, but on hunting, running, baniſhing or apprehending robbers, and delivering ſuch as were oppreſſed by violence, as the employments of honor and virtue. By theſe things they gained great renown.

A diſpute ariſing between the herdſmen of Numitor and Amulius, and the former having driven away ſome cattle belonging to the latter, Romulus and Remus fell upon them, put them to flight, and recovered the greateſt

* Numitor might build upon this the hopes of his reeſtabliſhment; but his knowing the place where the children were brought up, and ſupplying them with neceſſaries, is quite inconſiſtent with the manner of their diſcovery when grown up, which is the moſt agreeable part of the ſtory.

part of the booty. At this conduct Numitor was highly offended; but, they little regarded his reſentment. The firſt ſteps they took on this occaſion, were to collect, and receive into their company, perſons of deſperate fortunes, and a great number of ſlaves; a meaſure which gave alarming proofs of their bold and ſeditious inclinations. It happened that when Romulus was employed in ſacrificing, for to that and divination he was much inclined, Numitor's herdſmen met with Remus, as he was walking with a ſmall retinue, and fell upon him. After ſome blows exchanged, and wounds given and received, Numitor's people prevailed and took Remus priſoner. He was carried before Numitor and had ſeveral things laid to his charge; but Numitor did not chooſe to puniſh him himſelf, for fear of his brother's reſentment. To him therefore, he applied for juſtice, which he had all the reaſon in the world to expect; ſince, though brother to the reigning prince, he had been injured by his ſervants who preſumed upon his authority. The people of Alba, moreover, expreſſing their uneaſineſs, and thinking that Numitor ſuffered great indignities, Amulius, moved with their complaints, delivered Remus to him, to be treated as he ſhould think proper. When the youth was conducted to his houſe, Numitor was greatly ſtruck with his appearance, as he was very remarkable for ſize and ſtrength; he obſerved, too, his preſence of mind, and the ſteadineſs of his looks, which had nothing ſervile in them, nor were altered with the ſenſe of his preſent danger; and he was informed that his actions, and whole behavior were ſuitable to what he ſaw. But, above all, ſome divine influence, as it ſeems, directing the beginnings of the great events that were to follow, Numitor, by his ſagacity, or by a fortunate conjecture, ſuſpecting the truth, queſtioned him concerning the circumſtances of his birth; ſpeaking mildly at the ſame time, and regarding him with a gracious eye. He boldly anſwered, "I will hide nothing from you, for you behave "in a more princely manner than Amulius, ſince you "hear and examine before you puniſh; but he has de- "livered us up without inquiring into the matter. I "have a twin brother, and heretofore we believed our- "ſelves the ſons of Fauſtulus and Larentia, ſervants to "the king. But ſince we were accuſed before you, and ſo "purſued by ſlander, as to be in danger of our lives, we

"hear nobler things concerning our birth. Whether they "are true, the preſent criſis will ſhow.* Our birth is ſaid "to have been ſecret; our ſupport in our infancy miracu- "lous. We were expoſed to birds and wild beaſts, and by "them nouriſhed; ſuckled by a ſhe wolf, and fed by the "attentions of a woodpecker, as we lay in a trough by the "great river. The trough is ſtill preſerved, bound about "with braſs bands, and inſcribed with letters partly fad- "ed, which may prove, perhaps, hereafter very uſeful to- "kens to our parents when we are deſtroyed." Numitor hearing this, and comparing the time with the young man's looks, was confirmed in the pleaſing hope he had conceiv- ed, and conſidered how he might conſult his daughter about this affair; for ſhe was ſtill kept in cloſe cuſtody.

Meanwhile Fauſtulus, having heard that Remus was taken and delivered up to puniſhment, deſired Romulus to aſſiſt his brother, informing him then clearly of the particulars of his birth; for before he had only given dark hints about it, and ſignified juſt ſo much as might take off the attention of his wards from every thing that was mean. He himſelf took the trough, and in all the tumult of concern and fear carried it to Numitor. His diſorder raiſed ſome ſuſpicion in the king's guards at the gate, and that diſorder increaſing while they looked ear- neſtly upon him, and perplexed him with their queſtions, he was diſcovered to have a trough under his cloak. There happened to be among them one of thoſe who had it in charge to throw the children into the river, and who was concerned in the expoſing of them. This man ſeeing the trough, and knowing it by its make and inſcrip- tion, rightly gueſſed the buſineſs, and thinking it an af- fair not to be neglected, immediately acquainted the king with it, and put him upon enquiring into it. In theſe great and preſſing difficulties, Fauſtulus did not preſerve entirely his preſence of mind, nor yet fully diſcover the matter. He acknowledged that the children were ſaved indeed, but ſaid that they kept cattle at a great diſtance from Alba; and that he was carrying the trough to Ilia, who had often deſired to ſee it, that ſhe might entertain the better hopes that her children were alive. Whatever perſons perplexed and actuated with fear or

* For if they were true, the god who miraculouſly protected them in their infancy, would deliver Remus from his preſent danger.

anger uſe to ſuffer, Amulius then ſuffered; for in his hurry he ſent an honeſt man, a friend of Numitor's, to inquire of him whether he had any account that the children were alive. When the man was come, and ſaw Remus almoſt in the embraces of Numitor, he endeavored to confirm him in the perſuaſion that the youth was really his grandſon; begging him at the ſame time, immediately to take the beſt meaſures that could be thought of, and offering his beſt aſſiſtance to ſupport their party. The occaſion admitted of no delay, if they had been inclined to it; for Romulus was now at hand, and a good number of the citizens were gathered about him, either out of hatred or fear of Amulius. He brought alſo a conſiderable force with him, divided into companies of an hundred men each, headed by an officer who bore a handful of graſs and ſhrubs upon a pole. Theſe the Latins call *Manipuli*; and hence it is that to this day ſoldiers of the ſame company are called Manipulares. Remus then, having gained thoſe within, and Romulus aſſaulting the palace without, the tyrant knew not what to do, or whom he ſhould conſult, but amidſt his doubts and perplexity was taken and ſlain. Theſe particulars though moſtly related by Fabius, and Diocles the Peparethian, who ſeems to have been the firſt that wrote about the founding of Rome, are yet ſuſpected by ſome as fabulous and groundleſs. Perhaps, however, we ſhould not be ſo incredulous when we ſee what extraordinary events Fortune produces; nor, when we conſider what height of greatneſs Rome attained to, can we think it could ever have been affected without ſome ſupernatural aſſiſtance at firſt, and an origin more than human.

Amulius being dead, and the troubles compoſed, the two brothers were not willing to live in Alba, without governing there; nor yet to take the government upon them during their grandfather's life. Having, therefore, inveſted him with it, and paid due honors to their mother, they determined to dwell in a city of their own, and, for that purpoſe to build one in the place where they had their firſt nouriſhment. This ſeems, at leaſt to be the moſt plauſible reaſon of their quitting Alba; and perhaps too, it was neceſſary, as a great number of ſlaves and fugitives was collected about them, either to ſee their affairs entirely ruined, if theſe ſhould diſperſe, or with them to ſeek another habitation; for that the people of Alba

refuſed to permit the fugitives to mix with them, or to receive them as citizens, ſufficiently appears from the rape of the women, which was not undertaken out of a licentious humor, but deliberately and through neceſſity, from the want of wives; ſince, after they ſeized them, they treated them very honorably.

As ſoon as the foundation of the city was laid, they opened a place of refuge for fugitives, which they called the Temple of the Aſylæan god.* Here they received all that came, and would neither deliver up the ſlave to his maſter, the debtor to his creditor, nor the muderer to the magiſtrate; declaring, that they were directed by the Oracle of Apollo to preſerve the Aſylum from all violation. Thus the city was ſoon peopled;† for it is ſaid that the houſes at firſt did not exceed a thouſand. But of that hereafter.

While they were intent upon building, a diſpute ſoon aroſe about the place. Romulus having built a ſquare, which he called Rome, would have the city there; but Remus marked out a more ſecure ſituation on Mount Aventine, which, from him, was called Remonium,‡ but now has the name of Rignarium. The diſpute was referred to the deciſion of augury; and for this purpoſe they ſat down in the open air, when Remus, as they tell us, ſaw ſix vultures, and Romulus twice as many. Some ſay Remus's account of the number he had ſeen was true, and that of Romulus not ſo; but when Remus came up to him, he did really ſee twelve. Hence the Romans, in their divination by the flight of birds, chiefly regard the vulture: Though Herodotus of Pontus relates, that Her-

* It is not certain who this god of Refuge was. Dionyſius of Halicarnaſſus tells us, that, in his time, the place where the aſylum had been, was conſecrated to Jupiter. Romulus did not at firſt receive the fugitives and outlaws within the walls, but allowed them the hill Saturnius, afterwards called Capitolinus for their habitation.

† Moſt of the Trojans, of whom there ſtill remained fifty families in Auguſtus's time, choſe to follow the fortune of Romulus and Remus, as did alſo the inhabitants of Pallantium and Saturnia, two ſmall towns.

‡ We find no mention either of Remonium or Rignarium in any other writer. An anonymous MS. reads Remoria: And Feſtus tells us (De Ling. Latin. lib. ii.) the ſummit of Mount Aventine was called Remuria, from the time Remus reſolved to build the city there. But Dionyſius of Halicarnaſſus ſpeaks of Mount Aventine and Remuria as two different places; and Stephanus will have Remuria to have been a city in the neighborhood of Rome.

cules uſed to rejoice when a vulture appeared to him, as he was going upon any great action. This was probably, becauſe it is a creature the leaſt miſchievous of any, pernicious neither to corn, plants, nor cattle. It only feeds upon dead carcaſſes; but neither kills nor preys upon any thing that has life. As for birds, it does not touch them even when dead, becauſe they are of its own nature; while eagles, owls, and hawks, tear and kill their own kind; and, as Æſchylus has it,

What bird is clean that fellow birds devours?

Beſides, other birds are frequently ſeen, and may be found at any time; but a vulture is an uncommon ſight and we have ſeldom met with any of their young; ſo that the rarity of them has occaſioned an abſurd opinion in ſome, that they come to us from other countries; and ſoothſayers judge every unuſual appearance to be preternatural, and the effect of a divine power.

When Remus knew that he was impoſed upon, he was highly incenſed, and as Romulus was opening a ditch round the place where the walls were to be built, he ridiculed ſome parts of the work, and obſtructed others. At laſt as he preſumed to leap over it, ſome ſay he fell by the hand of Romulus;* others, by that of Celer, one of his companions. Fauſtulus alſo fell in the ſcuffle; and Pliſtinus, who being brother to Fauſtulus, is ſaid to have aſſiſted in bringing Romulus up. Celer fled into Tuſcany; and from him ſuch as are ſwift of foot, or expeditious in buſineſs, are by the Romans called *celeres*. Thus when Quintus Metellus, within a few days after his father's death, provided a ſhow of gladiators, the people admiring his quick diſpatch, gave him the name of Celer.

* The two brothers firſt differed about the place where their new city was to be built, and referring the matter to their grandfather, he adviſed them to have it decided by augury. In this augury Romulus impoſed upon Remus; and when the former prevailed that the city ſhould be built upon Mount Palatine, the builders being divided into two companies, were no better than two factions. At laſt Remus in contempt leapt over the work, and ſaid, "Juſt ſo will the enemy leap over it:" Whereupon Celer gave him a deadly blow, and anſwered, "In this manner will our citizens repulſe the enemy." Some ſay, that Romulus was ſo afflicted at the death of his brother, that he would have laid violent hands upon himſelf, if he had not been prevented.

Romulus buried his brother Remus, together with his foſter fathers, in Remonia, and then built his city, having ſent for perſons from Hetruria,* who, (as is uſual in ſacred myſteries) according to ſtated ceremonies and written rules, were to order and direct how every thing was to be done. Firſt, a circular ditch was dug about what is now called the Comitium, or Hall of Juſtice, and the firſt fruits of every thing that is reckoned either good by uſe, or neceſſary by nature, were caſt into it; and then each bringing a ſmall quantity of the earth of the country from whence he came, threw it in promiſcuouſly.† This ditch had the name of Mundus, the ſame with that of the univerſe. In the next place, they marked out the city, like a circle, round this centre; and the founder having fitted to a plough a brazen ploughſhare, and yoked a bull and cow, himſelf drew a deep furrow round the boundaries. The buſineſs of thoſe that followed was to turn all the clods raiſed by the plough inwards to the city, and not to ſuffer any to remain outwards. This line deſcribed the compaſs of the city; and between it and the walls is a ſpace called, by contraction, Pomerium, as lying behind or beyond the wall. Where they deſigned to have a gate, they took the ploughſhare out of the ground, and lifted up the plough, making a break for it. Hence they look upon the whole wall as ſacred, except the gate ways. If they conſidered the gates in the ſame light as the reſt, it would be deemed unlawful either to receive the neceſſaries of life by them, or to carry out what is unclean.

The day on which they began to build the city, is univerſally allowed to be the twentyfirſt of April; and is

* The Hetrurians or Tuſcans had, as Feſtus informs us, a ſort of ritual, wherein were contained the ceremonies that were to be obſerved in building cities, temples, altars, walls, and gates. They were inſtructed in augury and religious rites by Tages, who is ſaid to have been taught by Mercury.

† Ovid does not ſay it was a handful of the earth each had brought out of his own country, but of the earth he had taken from his neighbors; which was done to ſignify, that Rome would ſoon ſubdue the neighboring nations. But Iſidorus (lib. xxv. cap. 2.) is of opinion, that by throwing the firſt fruits and a handful of earth into the trench, they admoniſhed the heads of the colony, that it ought to be their chief ſtudy to procure for their fellow citizens all the conveniences of life, to maintain peace and union amongſt a people come together from different parts of the world, and by this to form themſelves into a body never to be diſſolved.

celebrated annually by the Romans as the birth day of Rome. At firſt, we are told they ſacrificed nothing that had life, perſuaded that they ought to keep the ſolemnity ſacred to the birth of their country pure, and without bloodſhed. Nevertheleſs, before the city was built, on that ſame day, they had kept a paſtoral feaſt called Palilia.* At preſent, indeed, there is very little analogy between the Roman and the Grecian months; yet the day on which Romulus founded the city is ſtrongly affirmed to be the thirtieth of the month. On that day too, we are informed, there was a conjunction of the ſun and moon, attended with an eclipſe, the ſame that was obſerved by Antimachus the Teian poet, in the third year of the ſixth Olympiad.

Varro the philoſopher, who of all the Romans was moſt ſkilled in hiſtory, had an acquaintance named Tarutius, who, beſide his knowledge in philoſophy and the mathematics, to indulge his ſpeculative turn, had applied himſelf to aſtrology, and was thought to be a perfect maſter of it. To him Varro propoſed to find out the day and hour of Romulus's birth, making his calculation from the known events of his life, as problems in geometry are ſolved by the analytic method; for it belongs to the ſame ſcience, when a man's nativity is given, to predict his life, and when his life is given, to find out his nativity. Tarutius complied with the requeſt; and when he had conſidered the diſpoſition and actions of Romulus, how long he lived, and in what manner he died, and had put all theſe things together, he affirmed without doubt or heſitation, that his conception was in the firſt year of the ſecond Olympiad, on the twenty third day of the month which the Egyptians call Choeac [December] at the third hour, when the ſun was totally eclipſed;† and that his

* The Palilia, or feaſt of Pales, is ſometimes called Parilia, from the Latin word *parere, to bring forth*, becauſe prayers were then made for the fruitfulneſs of the ſheep. According to Ovid (Faſt. lib. iv.) the ſhepherds then made a great feaſt at night, and concluded the whole with dancing over the fires they had made in the fields with heaps of ſtraw.

† There was no total eclipſe of the ſun in the firſt year of the ſecond Olympiad, but in the ſecond year of that Olympiad there was. If Romulus was conceived in the year laſt named, it will agree with the common opinion, that he was 18 years old when he founded Rome, and that Rome was founded in the firſt year of the ſeventh Olympiad.

birth was on the twenty third day of the month Thoth [September] about ſunriſe; and that he founded Rome on the ninth of the month Pharmuthi [April] between the ſecond and third hour;* for it is ſuppoſed that the fortunes of cities, as well as men, have their proper periods determined by the poſitions of the ſtars at the time of their nativity. Theſe, and the like relations, may perhaps, rather pleaſe the reader, becauſe they are curious, than diſguſt him becauſe they are fabulous.

When the city was built, Romulus divided the younger part of the inhabitants into battalions. Each corps conſiſted of three thouſand foot, and three hundred horſe and was called a legion, becauſe the moſt warlike perſons were ſelected.† The reſt of the multitude he called the People. An hundred of the moſt conſiderable citizens he took for his council, with the title of Patricians,‡ and the whole body was called the Senate, which ſignifies an Aſſembly of Old Men. Its members were ſtyled Patricians; becauſe, as ſome ſay, they were *fathers* of free-born children; or rather, according to others, becauſe

* There is great diſagreement among hiſtorians and chronologers, as to the year of the foundation of Rome. Varro places it in the third year of the ſixth Olympiad, 752 years before the Chriſtian era; and Fabius Pictor, who is the moſt ancient of all the Roman writers, and followed by the learned Uſher, places it in the end of the ſeventh Olympiad, which, according to that prelate, was in the year of the world 3256, and 748 before Chriſt. But Dionyſius Halicarnaſſus, Solinus, and Euſebius place it in the firſt year of the ſeventh Olympiad.

† Inſtead of this, Dionyſius of Halicarnaſſus tells us (lib. ii. p. 76.) the whole colony conſiſted of but 3300 men. Theſe Romulus divided into three equal parts, which he called tribes or thirds, each of which was to be commanded by its prefect or tribune. The tribes were divided into ten curiæ, and theſe ſubdivided into ten decuriæ. The number of houſes, or rather huts, which was but a thouſand, bears witneſs to the truth of Dionyſius's aſſertion. But it is probable the mean rabble, who took the protection of the aſylum, and who might be very numerous, were not reckoned among the 3300 firſt coloniſts, though they were afterwards admitted to the privileges of citizens.

‡ The choice of theſe hundred perſons was not made by the king himſelf: Each tribe choſe three ſenators, and each of the thirty curiæ the like number, which made in all the number of ninety nine; ſo that Romulus named only the hundredth, who was the head, or prince of the ſenate, and the chief governor of the city, when the king was in the field.

they themſelves had fathers to ſhow, which was not the caſe with many of the rabble that firſt flocked to the city. Others derive the title from *Patrocinium*, or Patronage, attributing the origin of the term to one Patron, who came over with Evander, and was remarkable for his humanity and care of the diſtreſſed. But we ſhall be nearer the truth, if we conclude that Romulus ſtyled them Patricians, as expecting theſe reſpectable perſons would watch over thoſe in humble ſtations with a paternal care and regard; and teaching the commonalty in their turn not to fear or envy the power of their ſuperiors, but to behave to them with love and reſpect, both looking upon them as Fathers, and honoring them with that name. For at this very time, foreign nations call the Senators Lords, but the Romans themſelves call them Conſcript Fathers, a ſtyle of greater dignity and honor, and withal much leſs invidious. At firſt, indeed, they were called Fathers only; but afterwards, when more were enrolled in their body, Conſcript Fathers. With this venerable title, then, he diſtinguiſhed the ſenate from the people. He likewiſe made another diſtinction between the nobility and the commons, calling the former Patrons,* and the other Clients; which was the ſource of mutual kindneſs and many good offices between them. For the Patrons were to thoſe they had taken under their protection, counſellors and advocates in their ſuits at law, and adviſers and aſſiſtants on all occaſions. On the other hand, the Clients failed not in their attentions, whether they were to be ſhown in deference and reſpect, or in providing their daughters portions, or in ſatisfying their creditors, if their circumſtances happened to be narrow. No law or magiſtrate obliged the Patron to be evidence againſt his Client, or the Client againſt his Patron. But in after times, though the other claims continued in full force, it

* This patronage was as effectual as any conſanguinity or alliance, and had a wonderful effect towards maintaining union among the people for the ſpace of ſix hundred and twenty years, during which time we find no diſſentions or jealouſies between the patrons and their clients, even in the time of the republic, when the populace frequently mutinied againſt thoſe who were moſt powerful in the city. At laſt the great ſedition raiſed by Caius Gracchus, broke in upon that harmony. Indeed, a client who was wanting in his duty to his patron, was deemed a traitor and an outlaw, and liable to be put to death by any perſon whatever. It may be proper to obſerve, that not only plebeians choſe their patrons, but in time, cities and ſtates put themſelves under the like protection.

was looked upon as ungenerous for perſons of condition to take money of thoſe below them.

In the fourth month after the building of the city,* as Fabius informs us, the rape of the Sabine women was put in execution. Some ſay, Romulus himſelf, who was naturally warlike, and perſuaded by certain oracles, that the Fates had decreed Rome to obtain her greatneſs by military achievements, began hoſtilities againſt the Sabines, and ſeized only thirty virgins, being more deſirous of war, than of wives for his people. But this is not likely. For as he ſaw his city ſoon filled with inhabitants, very few of which were married, the greateſt part conſiſting of a mixed rabble of mean and obſcure perſons, to whom no regard was paid, and who were not expecting to ſettle in any place whatever, the enterpriſe naturally took that turn; and he hoped that from this attempt, though not a juſt one, ſome alliance and union with the Sabines would be obtained, when it appeared that they treated the women kindly. In order to this, he firſt gave out that he had found the altar of ſome god, which had been covered with earth. This deity they called Conſus, meaning either the god of Counſel, (for with them the word *conſilium* has that ſignification, and their chief magiſtrates afterwards were Conſuls, perſons who were to *conſult the public good*) or elſe the Equeſtrian Neptune; for the altar in the Circus Maximus† is not viſible at other times, but during the Circenſian games it is uncovered. Some ſay, it was proper that the altar of that god ſhould be under ground, becauſe counſel ſhould be as private and ſecret as poſſible. Upon this diſcovery, Romulus by proclamation appointed a day for a ſplendid ſacrifice, with public games and ſhows. Multitudes aſſembled at the time, and he himſelf preſided, ſitting among his nobles, clothed in purple. As a ſignal for the aſſault, he was to riſe, gather up his robe, and fold it about him. Many of his people wore ſwords that day, and kept their eyes upon him, watching for the ſignal, which was no ſooner given than they drew them, and ruſhing on with a ſhout, ſeized the daughters of the Sabines, but quietly ſuffered the men to eſcape. Some ſay only thirty were carried off, who each gave name to a tribe; but Valerius Antius makes their num-

* Gellius ſays it was in the fourth year.

† That is to ſay, in the place where Ancus Martius afterwards built the great Circus for horſe and chariot races.

ber five hundred and twentyseven; and according to Juba,* there were six hundred and eightythree, all virgins. This was the best apology for Romulus; for they had taken but one married woman, named Hersilia, who was afterwards chiefly concerned in reconciling them; and her they took by mistake, as they were not incited to this violence by lust or injustice, but by their desire to conciliate and unite the two nations in the strongest ties. Some tell us Hersilia was married to Hostillius, one of the most eminent men among the Romans; others, that Romulus himself married her, and had two children by her; a daughter named Prima, on account of her being first born, and an only son whom he called Aollius, because of the great concourse of people to him, but after ages, Abillius. This account we have from Zenodotus of Trœzene, but he is contradicted in it by many other historians.

Among those that committed this rape, we are told, some of the meaner sort happened to be carrying off a virgin of uncommon beauty and stature; and when some of superior rank that met them, attempted to take her from them, they cried out they were conducting her to Talasius, a young man of excellent character. When they heard this, they applauded their design; and some even turned back and accompanied them with the utmost satisfaction, all the way exclaiming Talasius. Hence this became a term in the nuptial songs of the Romans, as Hymenæus is in those of the Greeks; for Talasius is said to have been very happy in marriage. But Sextius Sylla, the Carthaginian, a man beloved both by the Muses and Graces, told me, that this was the word which Romulus gave as a signal for the rape. All of them, therefore, as they were carrying off the virgins, cried out Talasius; and thence it still continues the custom at marriages. Most writers however, and Juba in particular, are of opinion, that it is only an incitement to good housewifery and spinning, which the word *Talasia* signifies; Italian terms being at that time thus mixed with Greek.† If this be right, and the Romans did then use

* This was the son of Juba, king of Mauritania, who being brought very young a captive to Rome, was instructed in the Roman and Grecian literature, and became an excellent historian. Dionysius of Halicarnassus has followed his account.

† The original which runs thus, Οι δς πλειστοι νομιζουσιν, ὡν καὶ ὁ Ιοβας ηστι, παρακλησιν ειναι εις φιλεργιαν καὶ ταλασιαν, υπω

the word *Talaſia* in the ſame ſenſe with the Greeks, another and more probable reaſon of the cuſtom may be aſſigned. For when the Sabines, after the war with the Romans, were reconciled, conditions were obtained for τοτε τοῖς Ελληνικοις ονομασι των Ιταλικων επικεχυμενων, is manifeſtly corrupted; and all the former tranſlations, following corrupt reading, aſſert what is utterly falſe, namely, "that no Greek terms were then mixed with the language of Italy." The contrary appears from Plutarch's Life of Numa, where Greek terms are mentioned as frequently uſed by the Romans, των 'Ελληνικων ονοματων τοτε μαλλον η νυν τοῖς Λατινοις ανακεκραμενων.

But not to have recourſe to facts, let us inquire into the ſeveral former tranſlations. The Latin runs thus: *Plerique (inter quos eſt Juba) adhortationem et incitationem ad laboris ſedulitatem et lanificium, quod Græci ταλασιαν dicunt, cenſent, nondum id temporis Italicis verbis cum Græcis confuſis.* The Engliſh thus: "But moſt are of opinion, and Juba in particular, that this word, *Talaſius*, was uſed to new married women by way of incitement to good houſewifery; for the Greek word *Talaſia* ſignifies *ſpinning*, and the language of Italy was not yet mixed with the Greek." The French of Dacier thus: "Cependant la plûpart des auteurs croient, et Juba eſt même de cette opinion, que ce mot n'étoit qu'une exhortation qu'on faiſoit aux mariées d'aimer le travail, qui conſiſte à filer de la laine, que les Grecs appellent *Talaſia*; car en ce tems là la langue Grecque n'avoit pas encore été corrumpue par les mots Latins." Thus they declare with one conſent, that the language of Italy was not yet mixed with the Greek; though it appears from what was ſaid immediately before, that *Talaſia*, a Greek term, was made uſe of in that language. Inſtead, therefore of ητο, *not yet*, we ſhould moſt certainly read ητο, thus; ητο τοτε τοις Ελληνικοις ονομασι των Ιταλικων επικεχυμενων, "the language of Italy being at that time thus mixed with Greek terms; for inſtance, *Talaſia*." By this emendation, which conſiſts only of the ſmall alteration of the π into τ, the ſenſe is eaſy; the context clear; Plutarch is reconciled to himſelf, and freed from the charge of contradicting in one breath, what he had aſſerted in another.

If this wanted any farther ſupport, we might allege a paſſage from Plutarch's Marcellus, which as well as that in the Life of Numa, is expreſs and deciſive. Speaking there of the derivation of the word *Feretrius*, an appellation which Jupiter probably firſt had in the time of Romulus, on occaſion of his conſecrating to him the *ſpolia opima*; one account he gives of the matter is, that *Feretrius* might be derived from φερετρον, the vehicle on which the trophy was carried, κατα την 'Ελληνιδα γλωσσαν ετι πολλην τοτε συμμεμιγμενην τη Λατινων; "for at that time the Greek language was much mixed with the Latin."

the women, that they ſhould not be obliged by their huſbands to do any other work beſides ſpinning. It was cuſtomary, therefore, ever after, that they who gave the bride, or conducted her home, or were preſent on the occaſion, ſhould cry out amidſt the mirth of the wedding, *Talaſius*; intimating that ſhe was not to be employed in any labor but that of ſpinning. And it is a cuſtom ſtill obſerved, for the bride not to go over the threſhold of her huſband's houſe herſelf, but to be carried over, becauſe the Sabine virgins did not go in voluntarily, but were carried in by violence. Some add, that the bride's hair is parted with the point of a ſpear, in memory of the firſt marriages being brought about in a warlike manner; of which we have ſpoken more fully in the Book of Queſtions. This rape was committed on the eighteenth day of the month then called Sextilis, now Auguſt, at which time the feaſt of the Conſualia is kept.

The Sabines were a numerous and warlike people, but they dwelt in unwalled towns; thinking it became them, who were a colony of the Lacedæmonians, to be bold and fearleſs. But as they ſaw themſelves bound by ſuch pledges, and were very ſolicitous for their daughters, they ſent ambaſſadors to Romulus with moderate and equitable demands: That he ſhould return them the young women, and diſavow the violence, and then the two nations ſhould proceed to eſtabliſh a correſpondence, and contract alliances in a friendly and legal way. Romulus, however, refuſed to part with the young women, and entreated the Sabines to give their ſanction to what had been done; whereupon ſome of them loſt time in conſulting and making preparations. But Acron, king of the Ceninenſians; a man of ſpirit, and an able general, ſuſpected the tendency of Romulus's firſt enterpriſes; and, when he had behaved ſo boldly in the rape, looked upon him as one that would grow formidable, and indeed inſufferable to his neighbors, except he were chaſtiſed. Acron, therefore, went to ſeek the enemy, and Romulus prepared to receive him. When they came in ſight, and had well viewed each other, a challenge for ſingle combat was mutually given, their forces ſtanding under arms in ſilence. Romulus on this occaſion made a vow that if he conquered his enemy, he would himſelf dedicate his adverſary's arms to Jupiter: In conſequence of which, he both overcame Acron, and, after battle was joined, routed his ar-

my, and took his city. But he did no injury to its inhabitants, unleſs it were ſuch to order them to demoliſh their houſes, and follow him to Rome, as citizens entitled to equal privileges with the reſt. Indeed, there was nothing that contributed more to the greatneſs of Rome, than that ſhe was always uniting and incorporating with herſelf thoſe whom ſhe conquered. Romulus having conſidered how he ſhould perform his vow in the moſt acceptable manner to Jupiter, and withal make the proceſſion moſt agreeable to his people, cut down a great oak that grew in the camp, and hewed it into the figure of a trophy; to this he faſtened Acron's whole ſuit of armor, diſpoſed in its proper form. Then he put on his own robes, and wearing a crown of laurel on his head, his hair gracefully flowing, he took the trophy erect upon his right ſhoulder, and ſo marched on, ſinging the ſong of victory before his troops, which followed completely armed, while the citizens received him with joy and admiration. This proceſſion was the origin and model of future triumphs. The trophy was dedicated to Jupiter Feretrius, ſo called from the Latin word *ferire*,* to ſmite; for Romulus had prayed that he might have power to ſmite his adverſary and kill him. Varro ſays, this ſort of ſpoils is termed *opima*,† from *opes*, which ſignifies riches: But more probably they are ſo ſtyled from *opus*, the meaning of which is action. For when the general of an army kills the enemy's general with his own hand, then only he is allowed to conſecrate the ſpoils called *opima*, as the ſole performer of that action.‡ This honor has been conferred only on three Roman chiefs; firſt,

* Or from the word *ferre*, to *carry*, becauſe Romulus had himſelf carried to the temple of Jupiter, the armor of the king he had killed; or, more probably, from the Greek word *theretron*, which Livy calls in Latin *ferculum*, and which properly ſignifies a *trophy*.

† Feſtus derives the word *opima* from *ops*, which ſignifies the earth, and the riches it produces; ſo that *opima ſpolia*, according to that writer, ſignify rich ſpoils.

‡ This is Livy's account of the matter; but Varro, as quoted by Feſtus, tells us, a Roman might be entitled to the *ſpolia opima*, though but a private ſoldier, *miles manipularis*, provided he killed and deſpoiled the enemy's general. Accordingly Cornelius Coſſus had them for killing Tolumnius, king of the Tuſcans, though Coſſus was but a tribune who fought under the command of Æmilius. Coſſus, therefore, in all probability, did not enter Rome in a triumphal chariot, but followed that of his general, with the trophy on his ſhoulder.

on Romulus, when he flew Acron the Ceninenſian; next, on Cornelius Coſſus, for killing Tolumnius the Tuſcan; and laſtly, on Claudius Marcellus, when Viridomarus, king of the Gauls, fell by his hand. Coſſus and Marcellus bore, indeed, the trophies themſelves, but drove into Rome in triumphal chariots. But Dionyſius is miſtaken in ſaying that Romulus made uſe of a chariot; for ſome hiſtorians aſſert, that Tarquinius, the ſon of Demaratus, was the firſt of the kings that advanced triumphs to this pomp and grandeur: Others ſay, Publicola was the firſt that led up his triumph in a chariot. However, there are ſtatues of Romulus bearing theſe trophies, yet to be ſeen in Rome, which are all on foot.

After the defeat of the Ceninenſes, while the reſt of the Sabines were buſied in preparations, the people of Fidenæ, Cruſtumenium, and Antemnæ, united againſt the Romans. A battle enſued, in which they were likewiſe defeated, and ſurrendered to Romulus their cities to be ſpoiled, their lands to be divided, and themſelves to be tranſplanted to Rome. All the lands thus acquired, he diſtributed among the citizens, except what belonged to the parents of the ſtolen virgins; for thoſe he left in the poſſeſſion of their former owners. The reſt of the Sabines, enraged at this, appointed Tatius their general, and carried war to the gates of Rome. The city was difficult of acceſs, having a ſtrong garriſon on the hill where the Capitol now ſtands, commanded by Tarpeius, not by the virgin Tarpeia as ſome ſay, who in this repreſent Romulus as a very weak man. However this Tarpeia, the governor's daughter, charmed with the golden bracelets of the Sabines, betrayed the fort into their hands; and aſked in return for her treaſon, what they wore on their left arms. Tatius agreeing to the condition, ſhe opened one of the gates by night, and let in the Sabines. It ſeems, it was not the ſentiment of Antigonus alone, who ſaid, "he loved men while they were betraying, but hated them when they had betrayed;" nor of Cæſar, who ſaid in the caſe of Rhymitacles the Thracian, "He loved the treaſon, but hated the traitor:" But men are commonly affected towards villains, whom they have occaſion for, juſt as they are towards venomous creatures which they have need of for their poiſon and their gall. While they are of uſe they love them, but abhor them when their purpoſe is effected. Such were the ſentiments of Tatius

with regard to Tarpeia, when he ordered the Sabines to remember their promiſe, and to grudge her nothing which they had on their left arms. He was the firſt to take off his bracelet, and throw it to her, and with that his ſhield.* As every one did the ſame, ſhe was overpowered by the gold and ſhields thrown upon her, and, ſinking under the weight, expired. Tarpeius, too, was taken, and condemned by Romulus for treaſon, as Juba writes after Sulpitius Galba. As for the account given of Tarpeia by other writers, among whom Antigonus is one, it is abſurd and incredible: They ſay, that ſhe was daughter to Tatius the Sabine general, and, being compelled to live with Romulus, ſhe acted and ſuffered thus by her father's contrivance. But the poet Simulus makes a moſt egregious blunder, when he ſays Tarpeia betrayed the Capitol, not to the Sabines but to the Gauls, having fallen in love with their king. Thus he writes:

> From her high dome, Tarpeia, wretched maid,
> To the fell Gauls the Capitol betray'd;
> The hapleſs victim of unchaſte deſires,
> She loſt the fortreſs of her ſceptre'd ſires.

And a little after, concerning her death,

> No amorous Celt, no fierce Bavarian bore
> The fair Tarpeia to his ſtormy ſhore;
> Preſs'd by thoſe ſhields, whoſe ſplendor ſhe admir'd,
> She ſunk, and in the ſhining death expir'd.

From the place where Tarpeia was buried, the hill had the name of the Tarpeian, till Tarquin conſecrated the place to Jupiter, at which time her bones were removed, and ſo it loſt her name; except that part of the Capitol from which malefactors are thrown down, which is ſtill called the Tarpeian rock. The Sabines thus poſſeſſed of the fort, Romulus in great fury offered them battle, which Tatius did not decline, as he ſaw he had a place of ſtrength to retreat to, in caſe he was worſted. And, indeed, the ſpot on which he was to engage, being ſurrounded with hills, ſeemed to promiſe on both ſides a ſharp and bloody conteſt, becauſe it was ſo confined, and

* Piſo and other hiſtorians ſay, that Tatius treated her in this manner, becauſe ſhe acted a double part, and endeavored to betray the Sabines to Romulus, while ſhe was pretending to betray the the Romans to them.

the outlets were so narrow, that it was not easy either to fly or to pursue. It happened too, that a few days before, the river had overflowed, and left a deep mud on the plain, where the Forum now stands; which, as it was covered with a cruſt, was not easily discoverable by the eye, but at the same time was soft underneath and impracticable. The Sabines, ignorant of this, were pushing forward into it, but by good fortune were prevented! For Curtius, a man of high distinction and spirit, being mounted on a good horse, advanced a considerable way before the rest.* Presently his horse plunged into the slough, and for a while he endeavored to disengage him, encouraging him with his voice, and urging him with blows; but finding all ineffectual, he quitted him and saved himself. From him, the place, to this very time, is called the Curtian Lake. The Sabines having escaped this danger, began the fight with great bravery. The victory inclined to neither side, though many were slain, and among the rest Hostilius; who, they say, was husband to Herssilia, and grandfather to that Hostilius who reigned after Numa. It is probable, there were many other battles in a short time; but the most memorable was the last; in which Romulus having received a blow upon the head with a stone, was almost beaten down to the ground, and no longer able to oppose the enemy; then the Romans gave way, and were driven from the plain as far as the Palatine Hill. By this time Romulus recovering from the shock, endeavored by force to stop his men in their flight, and loudly called upon them to stand and renew the engagement. But when he

* Livy and Dionysius of Halicarnassus relate the matter otherwise. They tell us that Curtius at first repulsed the Romans; but being in his turn overpowered by Romulus, and endeavoring to make good his retreat, he happened to fall into the lake, which from that time bore his name. For it was called Lacus Curtius, even when it was dried up, and almost in the centre of the Roman Forum. Procilius says that the earth having opened, the Aruspices declared it necessary for the safety of the republic, that the bravest man in the city should throw himself into the gulf; whereupon one Curtius, mounting on horseback, leaped (armed) into it, and the gulf immediately closed. Before the building of the common sewers, this pool was a sort of sink, which received all the filth of the city. Some writers think that it received its name from Curtius the consul, colleague to M. Genucius, because he caused it to be walled in, by the advice of the Aruspices, after it had been struck with lightning. Varro de Ling. Lat. l. iv.

ſaw the rout was general, and that no one had courage to face about, he lifted up his hands towards heaven, and prayed to Jupiter to ſtop the army, and to reeſtabliſh and maintain the Roman cauſe, which was now in extreme danger. When the prayer was ended, many of the fugitives were ſtruck with reverence for their king, and their fear was changed into courage. They firſt ſtopped where now ſtands the temple of Jupiter Stator, ſo called from his putting a ſtop to their flight. There they engaged again, and repulſed the Sabines as far as the palace now called Regia, and the temple of Veſta.

When they were preparing here to renew the combat with the ſame animoſity as at firſt, their ardor was repreſſed by an aſtoniſhing ſpectacle, which the powers of language are unable to deſcribe. The daughters of the Sabines, that had been forcibly carried off, appeared ruſhing this way and that with loud cries and lamentations, like perſons diſtracted, amidſt the drawn ſwords, and over the dead bodies to come at their huſbands and fathers; ſome carrying their infants in their arms, ſome darting forward with diſhevelled hair, but all calling by turns both upon the Sabines and the Romans, by the tendereſt names. Both parties were extremely moved, and room was made for them between the two armies. Their lamentations pierced to the utmoſt ranks, and all were deeply affected; particularly when their upbraiding and complaints ended in ſupplication and entreaty. "What great injury have we done you," ſaid they "that "we have ſuffered and do ſtill ſuffer ſo many miſeries? "We were carried off, by thoſe who now have us, vio- "lently and illegally: After this violence we were ſo "long neglected by our brothers, our fathers and rela- "tions, that we were neceſſitated to unite in the ſtrongeſt "ties with thoſe that were the objects of our hatred; "and we are now brought to tremble for the men that "had injured us ſo much, when we ſee them in danger, "and to lament them when they fall. For you came "not to deliver us from violence, while virgins, or to "avenge our cauſe, but now you tear the wives from "their huſbands, and the mothers from their children; "an aſſiſtance more grievous to us than all your neglect "and diſregard. Such love we experienced from them, "and ſuch compaſſion from you. Were the war under- "taken in ſome other cauſe, yet ſurely you would ſtop

" its ravages for us, who have made you fathers in law " and grandfathers, or otherwiſe placed you in ſome near " affinity to thoſe whom you ſeek to deſtroy. But if the " war be for us, take us, with your ſons in law and their " children, and reſtore us to our parents and kindred; but " do not, we beſeech you, rob us of our children and huſ- " bands, leſt we become captives again." Herſilia having ſaid a great deal to this purpoſe, and others joining in the ſame requeſt, a truce was agreed upon, and the generals proceeded to a conference. In the mean time the women preſented their huſbands and children to their fathers and brothers, brought refreſhments to thoſe that wanted them, and carried the wounded home to be cured. Here they ſhowed them, that they had the ordering of their own houſes, what attentions their huſbands paid them, and with what reſpect and indulgence they were treated. Upon this a peace was concluded, the conditions of which were, that ſuch of the women as choſe to remain with their huſbands, ſhould be exempt from all labor and drudgery, except ſpinning, as we have mentioned above; that the city ſhould be inhabited by the Romans and Sabines in common, with the name of Rome, from Romulus; but that all the citizens, from Cures, the capital of the Sabines, and the country of Tatius, ſhould be called Quirites;* and that the regal power, and the command of the army, ſhould be equally ſhared between them. The place where theſe articles were ratified, is ſtill called Comitium,† from the Latin word *coire*, which ſignifies *to aſſemble*.

The city having doubled the number of its inhabitants, an hundred additional ſenators were elected from among the Sabines, and the legions were to conſiſt of ſix thouſand foot, and ſix hundred horſe.‡ The people, too, were di-

* The word *Quiris*, in the Sabine language, ſignified both a dart, and a warlike deity armed with a dart. It is uncertain whether the god gave name to the dart, or the dart to the god; but however that be, this god Quiris or Quirinus was either Mars or ſome other god of war, and was worſhipped in Rome till Romulus, who, after his death, was honored with the name of Quirinus, took his place.

† The Comitium was at the foot of the hill Palatinus, over againſt the Capitol. Not far from thence the two kings built the temple of Vulcan, where they uſually met to conſult the ſenate about the moſt important affairs.

‡ Ruauld, in his animadverſions upon Plutarch, has diſcovered two conſiderable errors in this place. The firſt is, that Plutarch affirms, there were 600 horſe put by Romulus in every legion; whereas

vided into three tribes, called Rhamnenſes, from Romulus; Tatienſes, from Tatius; and Lucernenſes from *Lucus* or Grove, where the aſylum ſtood, whither many had fled, and were admitted citizens. That they were preciſely three, appears from the very name of Tribes, and that of their chief officers, who were called Tribunes. Each tribe contained ten *Curiæ* or Wards, which ſome ſay were called after the Sabine women. But this ſeems to be falſe; for many of them have their names from the ſeveral quarters of the city which were aſſigned to them. Many honorable privileges, however were conferred upon the women; ſome of which were theſe: That the men ſhould give them the way, wherever they met them; that they ſhould not mention an obſcene word, or appear naked before them; that, in caſe of their killing any perſon, they ſhould not be tried before the ordinary judges; and that their children ſhould wear an ornament about their necks, called *Bulla*,* from its likeneſs to a bubble, and a garment bordered with purple. The two kings did not preſently unite their councils, each meeting, for ſome time their hundred ſenators apart, but afterwards they all aſſembled together. Tatius dwelt where the temple of Moneta now ſtands, and Romulus by the ſteps of the fair Shore, as they are called, at the deſcent from the Palatine Hill to the Great Circus. There we are told, grew the ſacred Cor-

there never were at any time, ſo many in any of the legions. For there were at firſt 200 horſe in each legion; after that, they roſe to 300, and at laſt to 400, but never came up to 600. In the ſecond place he tells us, that Romulus made the legion to conſiſt of 6000 foot: Whereas, in his time, it was never more than 3000. It is ſaid by ſome, that Marius was the firſt who raiſed the legion to 6000; but Livy informs us, that that augmentation was made by Scipio Africanus, long before Marius. After the expulſion of the kings, it was augmented from three to four thouſand, and ſome time after to five, and at laſt by Scipio (as we have ſaid) to ſix. But this was never done, but upon preſſing occaſions. The ſtated force of a legion was 4000 foot, and 200 horſe.

* The young men, when they took upon them the *Toga virilis*, or man's robe, quitted the *Bulla*, which is ſuppoſed to have been a little hollow ball of gold, and made an offering of it to the *Dii Lares*, or houſehold gods. As to the *Prætexta*, or robe edged with purple, it was worn by girls till their marriage, and by boys till they were ſeventeen. But what in the time of Romulus was a mark of diſtinction for the children of the Sabine women, became afterwards very common; for even the children of the *Liberti*, or freed men, wore it

nel tree, the fabulous account of which is, that Romulus once, to try his ſtrength, threw a ſpear, whoſe ſhaft was of cornel wood, from Mount Aventine to that place; the head of which ſtuck ſo deep in the ground, that no one could pull it out, though many tried; and the ſoil being rich, ſo nouriſhed the wood, that it ſhot forth branches, and became a trunk of cornel of conſiderable bigneſs. This poſterity preſerved with a religious care, as a thing eminently ſacred, and therefore built a wall about it: And when any one that approached it, ſaw it not very flouriſhing and green, but inclining to fade and wither, he preſently proclaimed it to all he met, who as if they were to aſſiſt in caſe of fire, cried out for water, and ran from all quarters with full veſſels to the place. But when Caius Cæſar, ordered the ſteps to be repared, and the workmen were digging near it, it is ſaid they inadvertently injured the roots in ſuch a manner, that the tree withered away.

The Sabines received the Roman months. All that is of importance on this ſubject is mentioned in the life of Numa. Romulus on the other hand, came into the uſe of their ſhields, making an alteration in his own armor, and that of the Romans, who before, wore bucklers in the manner of the Greeks. They mutually celebrated each other's feaſts and ſacrifices, not aboliſhing thoſe of either nation, but over and above appointing ſome new ones; one of which is the Matronalia,* inſtituted in honor of the women, for their putting an end to the war; and another, the Carmentalia.† Carmenta is by ſome ſuppoſed to be one of the Deſtinies, who preſides over human nativities; therefore ſhe is particularly worſhipped by mothers. Others ſay ſhe was wife to Evander the Arcadi-

* During this feaſt, ſuch of the Roman women as were married ſerved their ſlaves at table, and received preſents from their huſbands, as the huſbands did from their wives in the time of the Saturnalia. As the feſtival of the Matronalia was not only obſerved in honor of the Sabine women, but conſecrated to Mars; and, as ſome will have it, to Juno Lucina, ſacrifices were offered to both theſe deities. This feaſt was the ſubject of Horace's Ode, *Martiis cælebs quid agam calendis*, &c. and Ovid deſcribes it at large in the 3d Book of Faſti. Dacier ſays, by miſtake, that this feaſt was kept on the firſt of April, inſtead of the firſt of March, and the former Engliſh annotator has followed him.

† This is a very ſolemn feaſt, kept on the 11th of January, under the Capitol, near the Carmental gate. They begged of this goddeſs to render their women fruitful, and to give them happy deliveries.

an, and a woman addicted to divination, who received inſpirations from Apollo, and delivered oracles in verſe; thence called Carmenta, for *Carmina* ſignifies *verſe*; but her proper name, as is agreed on all hands, was Nicoſtrata. Others, again, with greater probability aſſert that the former name was given her, becauſe ſhe was diſtracted with enthuſiaſtic fury; for *carere mente* ſignifies *to be inſane*. Of the feaſt of Palilia, we have already given an account. As for the Lupercalia,* by the time, it ſhould ſeem to be a feaſt of luſtration; for it was celebrated on one of the inauſpicious days of the month of February, which name denotes it to be the month of Purifying; and the day was formerly called Februata. But the true meaning of Lupercalia is the Feaſt of Wolves; and it ſeems for that reaſon, to be very ancient, as received from the Arcadians, who came over with Evander. This is the general opinion. But the term may be derived from *Lupa*, a *ſhe wolf*; for we ſee the Luperci begin their courſe from the place where they ſay Romulus was expoſed. However, if we conſider the ceremonies, the reaſon of the name ſeems hard to gueſs: For firſt, goats are killed; then two noblemen's ſons are introduced, and ſome are to ſtain their foreheads with a bloody knife, others to wipe off the ſtain directly, with wool ſteeped in milk, which they bring for that purpoſe. When it is wiped off, the young men are to laugh. After this they cut the goats' ſkins in pieces, and run about all naked, except their middle, and laſh with thoſe thongs all they meet. The young women avoid not the ſtroke, as they think it aſſiſts conception and child birth. Another thing proper to this feaſt is, for the Luperci to ſacrifice a dog. Butas, who in his elegies has given a fabulous account of the origin of the Roman inſtitutions, writes that when Romulus had overcome Amulius, in the tranſports of victory he ran with great ſpeed to the place where the wolf ſuckled him and his brother, when infants; and that this feaſt is celebrated, and the young noblemen run in imitation of that action, ſtriking all that are in their way.

> As the fam'd twins of Rome, Amulius ſlain,
> From Alba pour'd, and with their reeking ſwords
> Saluted all they met.————

* This feſtival was celebrated on the 11th of February, in honor of the god Pan.

And the touching of the forehead with a bloody knife, is a ſymbol of that ſlaughter and danger, as the wiping off the blood with milk is in memory of their firſt nouriſhment. But Caius Acilius relates, that before the building of Rome, Romulus and Remus having loſt their cattle, firſt prayed to Faunus for ſucceſs in the ſearch of them, and then ran out naked to ſeek them, that they might not be incommoded with ſweat; therefore the Luperci run about naked. As to the dog, if this be a feaſt of luſtration, we may ſuppoſe it is ſacrificed, in order to be uſed in purifying; for the Greeks in their purifications make uſe of dogs, and perform the ceremonies which they call *Periſkulakiſmoi*. But if theſe rites are obſerved in gratitude to the wolf that nouriſhed and preſerved Romulus, it is with propriety they kill a dog, becauſe it is an enemy to wolves: Yet, perhaps, nothing more was meant by it than to puniſh that creature for diſturbing the Luperci in their running.

Romulus is likewiſe ſaid to have introduced the Sacred Fire, and to have appointed the holy virgins called Veſtals.* Others attribute this to Numa, but allow that Romulus was remarkably ſtrict in obſerving other religious rites, and ſkilled in divination, for which purpoſe he bore the *Lituus*. This is a crooked ſtaff, with which thoſe that ſit to obſerve the flight of birds,† deſcribe the ſeveral quarters of the heavens. It was kept in the Capitol, but loſt when Rome was taken by the Gauls; afterwards, when the barbarians had quitted it, it was found buried deep in aſhes, untouched by the fire, whilſt every thing about it was deſtroyed and conſumed. Romulus alſo enacted ſome laws; amongſt the reſt that ſevere one, which forbids the wife in any caſe to leave her huſband,‡ but gives the huſband power to divorce his wife, in caſe of her poiſoning his children, or counterfeiting his keys, or be-

* Plutarch means that Romulus was the firſt who introduced the Sacred Fire at Rome. That there were Veſtal virgins, however, before this, at Alba, we are certain, becauſe the mother of Romulus was one of them. The ſacred and perpetual fire was not only kept up in Italy, but in Egypt, in Perſia, in Greece, and almoſt in all nations.

† The Augurs.

‡ Yet this privilege, which Plutarch thinks a hardſhip upon the women, was indulged the men by Moſes in greater latitude. The women, however, among the Romans, came at length to divorce

ing guilty of adultery. But if on any other occaſion he put her away, ſhe was to have one moiety of his goods, and the other was to be conſecrated to Ceres; and whoever put away his wife was to make an atonement to the gods of the earth. It is ſomething particular, that Romulus appointed no puniſhment for actual parricides, but called all murder parricide, looking upon this as abominable, and the other as impoſſible. For many ages indeed, he ſeemed to have judged rightly; no one was guilty of that crime in Rome for almoſt ſix hundred years; and Lucius Oſtius, after the wars of Hannibal, is recorded to have been the firſt that murdered his father.

In the fifth year of the reign of Tatius, ſome of his friends and kinſmen meeting certain ambaſſadors who were going from Laurentum to Rome,* attempted to rob them on the road, and, as they would not ſuffer it, but ſtood in their own defence, killed them. As this was an atrocious crime, Romulus required that thoſe who committed it ſhould immediately be puniſhed, but Tatius heſitated and put it off. This was the firſt occaſion of any open variance between them; for till now they had behaved themſelves as if directed by one ſoul, and the adminiſtration had been carried on with all poſſible unanimity. The relations of thoſe that were murdered, finding they could have no legal redreſs from Tatius, fell upon him and ſlew him at Lavinium, as he was offering ſacrifice with Romulus;† but they conducted Romulus back with applauſe, as a prince who paid all proper regard to juſtice. To the body of Tatius he gave an honorable

their huſbands, as appears from Juvenal (Sat. 9.) and Marial (l. x. ep. 41.) At the ſame time it muſt be obſerved, to the honor of Roman virtue, that no divorce was known at Rome for five hundred and twenty years. One P. Servilius, or Carvilius Spurius, was the firſt of the Romans that ever put away his wife.

* Dionyſius of Halicarnaſſus ſays, they were ambaſſadors from Lavinium, who had been at Rome to complain of the incurſions made by ſome of Tatius's friends upon their territories; and that as they were returning, the Sabines lay in wait for them on the road, ſtripped them, and killed ſeveral of them. Lavinium and Laurentum were neighboring towns in Latinum.

† Probably this was a ſacrifice to the Dii Indigenes of Latium, in which Rome was included. But Licinius writes, that Tatius went not thither with Romulus, nor on account of the ſacrifice, but that he went alone to perſuade the inhabitants to pardon the murderers.

interment, at Armiluſtrium,* on Mount Aventine; but he took no care to revenge his death on the perſons that killed him. Some hiſtorians write, that the Laurentians in great terror gave up the murderers of Tatius; but Romulus let them go, ſaying, "Blood with blood ſhould be repaid." This occaſioned a report, and indeed a ſtrong ſuſpicion that he was not ſorry to get rid of his partner in the government. None of theſe things, however, occaſioned any diſturbance or ſedition among the Sabines; but partly out of regard for Romulus, partly out of fear of his power, or becauſe they reverenced him as a god, they all continued well affected to him. This veneration for him extended to many other nations. The ancient Latins ſent ambaſſadors, and entered into league and alliance with him. Fidenæ, a city in the neighborhood of Rome, he took, as ſome ſay, by ſending a body of horſe before, with orders to break the hinges of the gates, and then appearing unexpectedly in perſon. Others will have it, that the Fidenates firſt attacked and ravaged the Roman territories, and were carrying off conſiderable booty, when Romulus lay in ambuſh for them, cut many of them off, and took their city. He did not, however, demoliſh it, but made it a Roman colony, and ſent into it two thouſand five hundred inhabitants on the thirteenth of April.

After this, a plague broke out, ſo fatal, that people died of it without any previous ſickneſs; while the ſcarcity of fruits, and barrenneſs of the cattle, added to the calamity. It rained blood too in the city; ſo that their unavoidable ſufferings were increaſed with the terrors of ſuperſtition; and when the deſtruction ſpread itſelf to Laurentum, then all agreed it was for neglecting to do juſtice to the murderers of the ambaſſadors and of Tatius, that the divine vengeance purſued both cities. Indeed, when thoſe murderers were given up and puniſhed by both parties, their calamities viſibly abated; and Romulus purified the city with luſtrations, which, they tell us, are yet celebrated at the Ferentine gate. Before the peſtilence ceaſed, the people of Cameria† attacked the

* The place was ſo called becauſe of a ceremony of the ſame name, celebrated every year on the 19th of October, when the troops were muſtered, and purified by ſacrifices.

† This is a town which Romulus had taken before. Its old inhabitants took this opportunity to riſe in arms and kill the Roman garriſon.

Romans, and overran the country, thinking them incapable of reſiſtance by reaſon of the ſickneſs. But Romulus ſoon met them in the field, gave them battle, in which he killed ſix thouſand of them, took their city, and tranſplanted half its remaining inhabitants to Rome; adding, on the firſt of Auguſt, to thoſe he left in Cameria, double their number from Rome. So many people had he to ſpare in about ſixteen years time from the building of the city. Among other ſpoils, he carried from Cameria a chariot of braſs, which he conſecrated in the temple of Vulcan, placing upon it his own ſtatue, crowned by Victory.

His affairs thus flouriſhing, the weaker part of his neighbors ſubmitted, ſatisfied, if they could but live in peace: But the more powerful, dreading or envying Romulus, thought they ſhould not by any means let him go unnoticed, but oppoſe and put a ſtop to his growing greatneſs. The Veientes, who had a ſtrong city and extenſive country,* were the firſt of the Tuſcans who began the war, demanding Fidenæ as their property. But it was not only unjuſt, but ridiculous, that they who had given the people of Fidenæ no aſſiſtance in the greateſt extremities, but had ſuffered them to periſh, ſhould challenge their houſes and lands, now in the poſſeſſion of other maſters. Romulus therefore gave them a contemptuous anſwer; upon which they divided their forces into two bodies; one attacked the garriſon of Fidenæ, and the the other went to meet Romulus. That which went againſt Fidenæ defeated the Romans, and killed two thouſand of them; but the other was beaten by Romulus, with the loſs of more than eight thouſand men. They gave battle, however, once more, at Fidenæ, where all allow the victory was chiefly owing to Romulus himſelf, whoſe ſkill and courage were then remarkably diſplayed, and whoſe ſtrength and ſwiftneſs appeared more than human. But what ſome report is entirely fabulous, and utterly incredible, that there fell that day fourteen thouſand men, above half of whom Romulus ſlew with his own hand. For even the Meſſenians ſeem to have been extravagant in their boaſts, when they tell us Ariſtomenes offered a hecatomb three ſeveral times, for having as often killed a

* Veii, the capital of Tuſcany was ſituated on a craggy rock, about one hundred furlongs from Rome; and is compared by Dionyſius of Halicarnaſſus to Athens for extent and riches.

hundred Lacedæmonians.* After the Veientes were thus ruined, Romulus ſuffered the ſcattered remains to eſcape, and marched directly to their city. The inhabitants could not bear up after ſo dreadful a blow, but humbly ſuing for a peace, obtained a truce for a hundred years, by giving up a conſiderable part of their territory called Septempagium, which ſignifies a diſtrict of ſeven towns, together with the ſalt pits by the river; beſides which, they delivered into his hands fifty of their nobility as hoſtages. He triumphed for this on the fifteenth of October, leading up, among many other captives, the general of the Veientes, a man in years, who ſeemed on this occaſion, not to have behaved with the prudence which might have been expected from his age. Hence it is, that, to this day, when they offer a ſacrifice for victory, they lead an old man through the Forum to the Capitol, in a boy's robe, edged with purple, with a bulla about his neck; and the herald cries "Sardians to be ſold;"† for the Tuſcans are ſaid to be a colony of the Sardians, and Veii is a city of Tuſcany.

This was the laſt of the wars of Romulus. After this he behaved as almoſt all men do, who riſe by ſome great and unexpected good fortune to dignity and power; for, exalted with his exploits, and loftier in his ſentiments, he dropped his popular affability, and aſſumed the monarch to an odious degree. He gave the firſt offence by his dreſs; his habit being a purple veſt, over which he wore a robe, bordered with purple. He gave audience in a chair of ſtate. He had always about him a number of young men called Celeres,‡ from their diſpatch in doing buſineſs; and before him went men with ſtaves, to keep off the populace, who alſo wore thongs of leather at their

* Pauſanias confirms this account, mentioning both the time and place of theſe achievements, as well as the hecatombs offered on account of them, to Jupiter Ithomates. Thoſe wars between the Meſſenians and Spartans were about the time of Tullus Hoſtilius.

† The Veientes, with the other Hetrurians were a colony of Lydians, whoſe metropolis was the city of Sardis. Other writers date this cuſtom from the time of the conqueſt of Sardinia by Tiberius Sempronius Gracchus, when ſuch a number of ſlaves was brought from that iſland, that none were to be ſeen in the market but Sardinians.

‡ Romulus ordered the Curiæ to chooſe him a guard of three hundred men, ten out of each Curiæ; and theſe he called Celeres, for the reaſon which Plutarch has aſſigned.

girdles, ready to bind directly any perſon he ſhould order to be bound. This binding the Latins formerly called *ligare*,* now *alligare*: Whence thoſe ſerjeants are called *Lictores* and their rods *faſces*; for the ſticks they uſed on that occaſion were ſmall. Though, perhaps, at firſt, they were called *Litores*, and afterwards, by putting in a *c*, *Lictores*: For they are the ſame that the Greeks called *Leitourgoi* (officers for the people); and *leitos*, in Greek, ſtill ſignifies the *people*, but *laos* the *populace*.

When his grandfather Numitor, died in Alba, though the crown undoubtedly belonged to him, yet, to pleaſe the people, he left the adminiſtration in their own hands; and over the Sabines† (in Rome) he appointed yearly a particular magiſtrate: Thus teaching the great men of Rome to ſeek a free commonwealth without a king, and by turns to rule and to obey. For now the patricians had no ſhare in the government, but only an honorable title and appearance, aſſembling in the Senate houſe more for form than buſineſs. There, with ſilent attention they heard the king give his orders, and differed only from the reſt of the people in this, that they went home with the firſt knowledge of what was determined. This treatment they digeſted as well as they could; but when, of his own authority, he divided the conquered lands among the ſoldiers, and reſtored the Veientes their hoſtages without the conſent or approbation of the ſenate, they conſidered it as an intolerble inſult. Hence aroſe ſtrong ſuſpicions againſt them, and Romulus ſoon after unaccountably diſappeared. This happened on the 7th of July (as it is now called) then *Quintilis*: And we have no certainty of any thing about it but the time; various ceremonies being ſtill performed on that day with reference to the event. Nor need we wonder at this uncertainty, ſince, when Scipio Africanus was found dead in his houſe after ſupper,‡ there was no clear

* Plutarch had no critical ſkill in the Latin Language.

† Xylander and H. Stephanus are rationally enough of opinion that inſtead of Sabines we ſhould read Albans; and ſo the Latin tranſlator renders it.

‡ This was Scipio, the ſon of Paulus Æmilius, adopted by Scipio Africanus. As he conſtantly oppoſed the deſigns of the Gracchi, it was ſuppoſed that his wife Sempronia, who was ſiſter to thoſe ſeditious men, took him off by poiſon. According to Valerius Maximus, no judicial inquiry was made into the cauſe of his death; and

proof of the manner of his death: For ſome ſay, that being naturally infirm, he died ſuddenly; ſome, that he took poiſon; and others that his enemies broke into his houſe by night, and ſtrangled him. Beſides, all were admitted to ſee Scipio's dead body, and every one, from the ſight of it, had his own ſuſpicion or opinion of the cauſe. But as Romulus diſappeared on a ſudden, and no part of his body or even his garments could be found, ſome conjectured, that the ſenators who were convened in the temple of Vulcan, fell upon him and killed him; after which each carried a part away under his gown. Others ſay, that his exit did not happen in the temple of Vulcan, nor in the preſence of the ſenators only, but while he was holding an aſſembly of the people without the city, at a place called the Goat's Marſh. The air on that occaſion was ſuddenly convulſed and altered in a wonderful manner; for the light of the ſun failed,* and they were involved in an aſtoniſhing darkneſs, attended on every ſide with dreadful thunderings and tempeſtuous winds. The multitude then diſperſed and fled, but the nobility gathered into one body. When the tempeſt was over, and the light appeared again, the people returned to the ſame place, and a very anxious inquiry was made for the king; but the patricians would not ſuffer them to look cloſely into the matter. They commanded them to honor and worſhip Romulus, who was caught up to heaven, and who, as he had been a gracious king, would be to the Romans a propitious deity. Upon this the multitude went away with great ſatisfaction, and worſhipped him, in hopes of his favor and protection. Some, however, ſearching more minutely into the affair, gave the patricians no ſmall uneaſineſs; they even accuſed them of impoſing upon the people a ridiculous tale, when they had murdered the king with their own hands.

While things were in this diſorder, a ſenator, we are told, of great diſtinction, and famed for ſanctity of man-

Victor tells us, the corpſe was carried out, with the face covered with a linen cloth, that the blackneſs of it might not appear.

* Cicero mentions this remarkable darkneſs in a fragment of his ſixth book *de Repub.* And it appears from the aſtronomical tables, that there was a great eclipſe of the ſun in the firſt year of the ſixteenth Olympiad, ſuppoſed to be the year that Romulus died, on the twenty-ſixth of May, which, conſidering the little exactneſs there was then in the Roman calendar, might very well coincide with the month of July.

ners, Julius Proculus by name,* who came from Alba with Romulus, and had been his faithful friend, went into the Forum, and declared upon the moſt ſolemn oaths, before all the people, that as he was travelling on the road, Romulus met him, in a form more noble and auguſt than ever, and clad in bright and dazzling armor. Aſtoniſhed at the ſight, he ſaid to him, "For what miſ-"behavior of ours, O king, or by what accident, have "you ſo untimely left us, to labor under the heavieſt "calumnies, and the whole city to ſink under inexpreſ-"ſible ſorrow?" To which he anſwered, "It pleaſed "the gods, my good Proculus, that we ſhould dwell with "men for a time, and after having founded a city "which will be the moſt powerful and glorious in the "world, return to heaven from whence we came. Fare-"wel then, and go, tell the Romans, that by the exerciſe "of temperance and fortitude, they ſhall attain the high-"eſt pitch of human greatneſs, and I, the God Quirinus, "will ever be propitious to you." This, by the character and oath of the relater, gained credit with the Romans, who were caught with the enthuſiaſm, as if they had actually been inſpired; and, far from contradicting what they had heard, bade adieu to all their ſuſpicions of the nobility, united in the deifying of Quirinus, and addreſſed their devotions to him. This is very like the Grecian fables concerning Ariſteas the Proconneſian, and Cleomedes the Aſtypaleſian. For Ariſteas, as they tell us, expired in a fuller's ſhop; and when his friends came to take away the body, it could not be found. Soon after, ſome perſons coming in from a journey, ſaid they met Ariſteas travelling towards Croton. As for Cleomedes, their account of him is, that he was a man of gigantic ſize and ſtrength; but behaving in a fooliſh and frantic manner, he was guilty of many acts of violence. At laſt he went into a ſchool, where he ſtruck the pillar that ſupported the roof with his fiſt, and broke it aſunder, ſo that the roof fell in and deſtroyed the children. Purſued for this, he took refuge in a great cheſt, and having ſhut the lid upon him, he held it down ſo faſt, that many men together could not force it open: When they had cut the cheſt in pieces, they could not find him either dead or alive. Struck with this ſtrange affair, they ſent to con-

* A deſcendant of Itulus or Aſcanius.

ſult the oracle at Delphi, and had from the prieſteſs this anſwer,

The race of heroes ends in Cleomedes.

It is likewiſe ſaid, that the body of Alcmena was loſt, as they were carrying it to the grave, and a ſtone was ſeen lying on the bier in its ſtead. Many ſuch improbable tales are told by writers who wanted to deify beings naturally mortal. It is indeed impious and illiberal to leave nothing of divinity to virtue: But, at the ſame time, to unite heaven and earth in the ſame ſubject, is abſurd. We ſhould therefore reject fables, when we are poſſeſſed of undeniable truth; for, according to Pindar,

> The body yields to death's all powerful ſummons,
> While the bright image of eternity
> Survives———————

This alone is from the gods: From heaven it comes, and to heaven it returns; not indeed with the body; but when it is entirely ſet free and ſeparate from the body, when it becomes diſengaged from every thing ſenſual and unholy. For in the language of Heraclitus, the pure ſoul is of ſuperior excellence,* darting from the body like a flaſh of lightning from a cloud; but the ſoul that is carnal and immerſed in ſenſe,† like a heavy and dank

* This is a very difficult paſſage. The former tranſlator, with an unjuſtifiable liberty, has turned *αὐτη γαρ ψυχη ξηρη αριστη, A virtuous ſoul is pure and unmixed light;* which, however excellent the ſentiment, as borrowed from the Scripture, where he had found that *God is light*, is by no means the ſenſe of the original.

Dacier has tranſlated it literally *l' ame ſeche*, and remarks the propriety of the expreſſion, with reſpect to that poſition of Heraclitus, that fire is the firſt principle of all things. The French critic went upon the ſuppoſed analogy between fire and dryneſs; but there is a much more natural and more obvious analogy, which may help us to the interpretation of this paſſage; that is, the near relation which dryneſs has to purity or cleanlineſs: And indeed we find the word *ξηρος* uſed metaphorically in the latter ſenſe—*ξηροι τροποι*.

† Milton in his Comus, uſes the ſame compariſon; for which, however, he is indebted rather to Plato than to Plutarch.

> ———The laviſh act of ſin
> Lets in defilement to the inward parts.
> The ſoul grows clotted by contagion,
> Imbodies, and imbrutes, till ſhe quite loſe
> The divine property of her firſt being.

vapor, with difficulty is kindled and aſpires. There is therefore no occaſion, againſt nature, to ſend the bodies of good men to heaven; but we are to conclude, that virtuous ſouls, by nature and the divine juſtice, riſe from men to heroes, from heroes to genii; and at laſt, if, as in the myſteries, they be perfectly cleanſed and purified, ſhaking off all remains of mortality, and all the power of the paſſions, then they finally attain the moſt glorious and perfect happineſs, and aſcend from genii to gods, not by the vote of the people, but by the juſt and eſtabliſhed order of nature.*

The ſurname that Romulus had of Quirinus, ſome think was given him as (another) Mars; others, becauſe they call the Roman citizens Quirites; others, again, becauſe the ancients gave the name of Quiris to the point of a ſpear, or to the ſpear itſelf; and that of Juno Quiritis to the ſtatues of Juno, when ſhe was repreſented leaning on a ſpear. Moreover, they ſtyled a certain ſpear, which was conſecrated in the palace, Mars; and thoſe that diſtinguiſhed themſelves in war, were rewarded with a ſpear. Romulus, then, as a martial or warrior god, was named Quirinus; and the hill on which his temple ſtands, has the name of Quirinalis on his account. The day on which he diſappeared, is called *the flight of the people*, and *Nonæ Caprotinæ*, becauſe then they go out of the city to offer ſacrifice at the Goat's Marſh. On this occaſion they pronounce aloud ſome of their proper names, Marcus and Caius for inſtance, repreſenting the flight that then happened, and their calling upon one another, amidſt the terror and confuſion. Others, however, are of opinion, that this is not a repreſentation of flight, but of haſte and eagerneſs, deriving the ceremony from this ſource: When the Gauls after the taking

> Such are thoſe thick and gloomy ſhadows damp
> Oft ſeen in charnel vaults and ſepulchres,
> Ling'ring and ſitting by a new made grave,
> As loth to leave the body that it lov'd,
> And links itſelf by carnal ſenſuality
> To a degenerate and degraded ſtate.

* Heſiod was the firſt who diſtinguiſhed thoſe four natures, men, heroes, genii, and gods. He ſaw room, it ſeems, for perpetual progreſſion and improvement in a ſtate of immortality. And when the heathens tell us, that before the laſt degree, that of divinity, is reached, thoſe beings are liable to be replunged into their primitive ſtate of darkneſs, one would imagine they had heard ſomething of the fallen angels.

of Rome, were driven out by Camillus, and the city, thus weakened, did not eaſily recover itſelf, many of the Latins, under the conduct of Livius Poſthumius, marched againſt it. This army ſitting down before Rome, a herald was ſent to ſignify, that the Latins were deſirous to renew their old alliance and affinity, which was now declining, by new intermarriages. If, therefore, they would ſend them a good number of their virgins and widows, peace and friendſhip ſhould be eſtabliſhed between them, as it was before with the Sabines on the like occaſion. When the Romans heard this, though they were afraid of war, yet they looked upon the giving up of their women as not at all more eligible than captivity. While they were in this ſuſpenſe, a ſervant maid, named Philotis, or, according to others, Tutola, adviſed them to do neither, but by a ſtratagem, which ſhe had thought of, to avoid both the war and the giving of hoſtages. The ſtratagem was to dreſs Philotis herſelf, and other handſome female ſlaves, in good attire, and ſend them inſtead of freeborn virgins, to the enemy. Then, in the night, Philotis was to light up a torch (as a ſignal) for the Romans to attack the enemy, and diſpatch them in their ſleep. The Latins were ſatiſfied, and the ſcheme put in practice. For accordingly Philotis did ſet up a torch on a wild fig tree, ſcreening it behind with curtains and coverlets from the ſight of the enemy, whilſt it was viſible to the Romans. As ſoon as they beheld it, they ſet out in great haſte, often calling upon each other at the gates to be expeditious. Then they fell upon the Latins, who expected nothing leſs, and cut them in pieces. Hence this feaſt, in memory of the victory. The day was called *Nonæ Caprotinæ*, on account of the *wild fig tree*, in the Roman tongue *caprificus*. The women are entertained in the fields in booths made of the branches of the fig tree: And the ſervant maids in companies run about and play; afterwards they come to blows, and throw ſtones at one another, in remembrance of their then aſſiſting and ſtanding by the Romans in the battle. Theſe particulars are admitted but by few hiſtorians. Indeed their calling upon each other's names in the daytime, and their walking in proceſſion to the *Goat's Marſh*,* like perſons that were going to a ſacrifice, ſeems rather to

* Inſtead of ὡς επι θαλατταν, the reading in Bryan's text, which has no tolerable ſenſe, an anonymous copy gives us ὡσπερ αλαλαζειν.

be placed to the former account; though poſſibly both theſe events might happen, in diſtant periods, on the ſame day. Romulus is ſaid to have been fiftyfour years of age, and in the thirtyeighth of his reign,* when he was taken from the world.

ROMULUS AND THESEUS, COMPARED.

THIS is all I have met with that deſerves to be related concerning Romulus and Theſeus. And to come to the compariſon,† firſt it appears, that Theſeus was inclined to great enterpriſes, by his own proper choice, and compelled by no neceſſity, ſince he might have reigned in peace at Trœzene, over a kingdom by no means contemptible, which would have fallen to him by ſucceſſion: Whereas Romulus, in order to avoid preſent ſlavery, and impending puniſhment, became valiant (as Plato expreſſes it) through fear, and was driven, by the terror of extreme ſufferings, to arduous attempts. Beſides, the greateſt action of Romulus was the killing of one tyrant in Alba: But the firſt exploits of Theſeus, performed occaſionally, and by way of prelude only, were thoſe of deſtroying Sciron, Sinnis, Procruſtes, and the *club bearer*; by whoſe puniſhment and death he delivered Greece from ſeveral cruel tyrants, before they, for whoſe preſervation he was laboring, knew him. Moreover, he might have

And that to *ſacrifice*, or rather *to offer up prayers at a ſacrifice*, is in one ſenſe of ἀλαλάζειν, appears from the ſcholiaſt on Sophocles's *Trachiniæ*, where he explains ἀλαλαγωις by ταις επι των θυσιων ευχαις. This ſignification we ſuppoſe, it gained from the loud accent in which thoſe prayers were ſaid or ſung.

* Dionyſius of Halicarnaſſus (and indeed Plutarch himſelf, in the beginning of the life of Numa) ſays, that Romulus left the world in the thirtyſeventh year after the foundation of Rome. But perhaps thoſe two hiſtorians may be reconciled as to the age he died at. For Plutarch ſays, he was then full fiftyfour years of age, and Dionyſius that he was in his fiftyfifth year.

† Nothing can be more excellent than theſe parallels of Plutarch. He weighs the virtues and vices of men in ſo juſt a balance, and puts ſo true an eſtimate on their good and bad qualities, that the reader cannot attend to them without infinite advantage.

gone safely to Athens by sea, without any danger from robbers: But Romulus could have no security, while Amulius lived. This difference is evident. Theseus, when unmolested himself, went forth to rescue others from their oppressors. On the other hand, Romulus and his brother, while they were uninjured by the tyrant themselves, quietly suffered him to exercise his cruelties. And, if it was a great thing for Romulus to be wounded in the battle with the Sabines, to kill Acron, and to conquer many other enemies, we may set against these distinctions the battle with the Centaurs, and the war with the Amazons.

But as to Theseus's enterprise with respect to the Cretan tribute, when he voluntarily offered to go among the young men and virgins, whether he was to expect to be food for some wild beast, or to be sacrified at Androgeus's tomb, or, which is the lightest of all the evils said to be prepared for him, to submit to a vile and dishonorable slavery, it is not easy to express his courage and magnanimity, his regard for justice and the public good, and his love of glory and of virtue. On this occasion, it appears to me that the philosophers have not ill defined *love* to be *a remedy provided by the gods for the safety and preservation of youth.** For Ariadne's love seems to have been the work of some god, who designed by that means to preserve this great man. Nor should we blame her for her passion, but rather wonder that all were not alike affected towards him. And if she alone was sensible of that tenderness, I may justly pronounce her worthy the love of a god,† as she showed so great a regard for virtue and excellence in her attachment to so worthy a man.

Both Theseus and Romulus were born with political talents; yet neither of them preserved the proper character of a king, but deviated from the due medium, the one erring on the side of democracy, the other on that of absolute power, according to their different tempers. For a prince's first concern is to preserve the government it-

* Vide *Plat. Conviv.*

† Plutarch here enters into the notion of Socrates, who teaches, that it is the love of virtue and real excellence which alone can unite us to the Supreme Being. But though this maxim is good, it is not applicable to Ariadne. For where is the virtue of that princess, who fell in love with a stranger at first sight, and hastened to the completion of her wishes through the ruin of her kindred and her country?

ſelf; and this is effected, no leſs by avoiding whatever is improper, than by cultivating what is ſuitable to his dignity. *He who gives up or extends his authority, continues not a prince or a king, but degenerates into a republican or a tyrant*, and thus incurs either the hatred or contempt of his ſubjects. The former ſeems to be the error of a mild and humane diſpoſition, the latter of ſelflove and ſeverity.

If, then, the calamities of mankind are not to be entirely attributed to fortune, but we are to ſeek the cauſe in their different manners and paſſions, here we ſhall find, that unreaſonable anger, with quick and unadviſed reſentment, is to be imputed both to Romulus, in the caſe of his brother, and to Theſeus in that of his ſon. But, if we conſider whence their anger took its riſe, the latter ſeems the more excuſable, from the greater cauſe he had for reſentment, as yielding to the heavier blow. For, as the diſpute began when Romulus was in cool conſultation for the common good,* one would think he could not preſently have given way to ſuch a paſſion: Whereas Theſeus was urged againſt his ſon, by emotions which few men have been able to withſtand, proceeding from love, jealouſy, and the falſe ſuggeſtions of his wife. What is more, the anger of Romulus diſcharged itſelf in an action of moſt unfortunate conſequence; but that of Theſeus proceeded no farther than words, reproaches and imprecations, the uſual revenge of old men. The reſt of the young man's miſery ſeems to have been owing to fortune. Thus far Theſeus ſeems to deſerve the preference.

But Romulus has, in the firſt place, this great advantage, that he roſe to diſtinction from very ſmall beginnings. For the two brothers were reputed ſlaves and ſons of herdſmen; and yet before they attained to liberty themſelves they beſtowed it on almoſt all the Latins; gaining at once the moſt glorious titles, as deſtroyers of their enemies, deliverers of their kindred, kings of nations, and founders of cities, not tranſplanters as Theſeus was, who filled indeed one city with people, but it was by ruining many others, which bore the names of ancient kings and

* Plutarch does not ſeem to have had a juſt idea of the conteſt between Romulus and Remus. The two brothers were not ſo ſolicitous about the ſituation of their new city, as which of them ſhould have the command in it, when it was built.

heroes. And Romulus afterwards effected the ſame, when he compelled his enemies to demoliſh their habitations, and incorparate with their conquerors. He had not, however, a city ready built, to enlarge, or to tranſplant inhabitants to from other towns, but he created one, gaining to himſelf lands, a country, a kingdom, children, wives, alliances; and this without deſtroying or ruining any one. On the contrary, he was a great benefactor to perſons who, having neither houſe nor habitation, willingly became his citizens and people. He did not, indeed, like Theſeus, deſtroy robbers and ruffians, but he ſubdued nations, took cities, and triumphed over kings and generals.

As for the fate of Remus, it is doubtful by what hand he fell; moſt writers aſcribing it to others, and not to Romulus. But, in the face of all the world, he ſaved his mother from deſtruction, and placed his grandfather, who lived in mean and diſhonorable ſubjection, upon the throne of Æneas: Moreover, he voluntarily did him many kind offices, but never injured him, not even inadvertently. On the other hand, I think Theſeus, in forgetting or neglecting the command about the ſail, can ſcarcely, by any excuſes, or before the mildeſt judges, avoid the imputation of parricide. Senſible how difficult the defence of this affair would be to thoſe who ſhould attempt it, a certain Athenian writer feigns, that when the ſhip approached, Ægeus ran in great haſte to the citadel for the better view of it, and miſſing his ſtep, fell down; as if he were deſtitute of ſervants, or went, in whatever hurry, unattended to the ſea.

Moreover, Theſeus's rapes and offences, with reſpect to women, admit of no plauſible excuſe; becauſe, in the firſt place, they were committed often; for he carried off Ariadne, Antiope, and Anaxo, the Trœzenian; after the reſt, Helen; though ſhe was a girl not yet come to maturity, and he ſo far advanced in years, that it was time for him to think no more even of lawful marriage. The next aggravation is the cauſe; for the daughters of the Trœzenians, the Lacedæmonians, and the Amazons, were not more fit to bring children, than thoſe of the Athenians ſprung from Erectheus and Cecrops. Theſe things, therefore, are liable to the ſuſpicion of a wanton and licentious appetite. On the other hand, Romulus, having carried off at once almoſt eight hundred women, did not take

them all, but only Herſilia, as it is ſaid, for himſelf, and diſtributed the reſt among the moſt reſpectable citizens. And afterwards by the honorable and affectionate treament he procured them, he turned that injury and violence into a glorious exploit, performed with a political view to the good of ſociety. Thus he united and cemented the two nations together, and opened a ſource of future kindneſs, and of additional power. Time bears witneſs to the conjugal modeſty, tenderneſs, and fidelity which he eſtabliſhed; for during two hundred and thirty years, no man attempted to leave his wife, nor any woman her huſband.* And, as the very curious among the Greeks can tell you, who was the firſt perſon that killed his father and mother, ſo all the Romans know that Spurius Carvilius was the firſt that divorced his wife, alleging her barrenneſs.† The immediate effects, as well as length of time, atteſt what I have ſaid. For the two kings ſhared the kingdom, and the two nations came under the ſame government, by means of theſe alliances. But the marriages of Theſeus procured the Athenians no friendſhip with any other ſtate; on the contrary, enmity, wars, the deſtruction of their citizens, and at laſt, the loſs of Aphidnæ; which, only through the compaſſion of the enemy, whom the inhabitants ſupplicated and honored like gods, eſcaped the fate that befel Troy, by means of Paris. However, the mother of Theſeus, deſerted and given up by her ſon, was not only in danger of, but really did ſuffer, the misfortunes of Hecuba, if her captivity be not a fiction, as a great deal beſides may very well be. As to the ſtories we have concerning both, of a ſupernatural kind, the difference is great. For Romulus was preſerved by the ſignal favor of heaven; but as the oracle which commanded Ægeus not to approach any woman in a foreign country, was not obſerved, the birth of Theſeus appears to have been unacceptable to the gods.

* Theſe numbers are wrong in Plutarch; for Dionyſius of Halicarnaſſus marks the time with great exactneſs, acquainting us, that it was 520 years after the building of Rome, in the conſulate of M. Pomponius Matho, and C. Papirius Maſſo.

† Carvilius made oath before the Cenſors, that he had the beſt regard for his wife, and that it was ſolely in compliance with the ſacred engagement of marriage, the deſign of which was to have children, that he divorced her. But this did not hinder his character from being ever after odious to the people, who thought he had ſet a very pernicious example.

LYCURGUS.*

OF Lycurgus the lawgiver we have nothing to relate that is certain and uncontroverted. For there are different accounts of his birth, his travels, his death, and especially of the laws and form of government which he eſtabliſhed. But leaſt of all are the times agreed upon in which this great man lived. For ſome ſay he flouriſhed at the ſame time with Iphitus,† and joined with him in ſettling the ceſſation of arms during the Olympic games. Among theſe is Ariſtotle the philoſopher, who alleges for proof an Olympic quoit, on which was preſerved the inſcription of Lycurgus's name. But others who, with Eratoſthenes and Apollodorus, compute the time by the ſucceſſions of the Spartan kings,‡ place him much earlier

* The life of Lycurgus was the firſt which Plutarch publiſhed, as he himſelf obſerves in the life of Theſeus. He ſeems to have had a ſtrong attachment to the Spartans and their cuſtoms, as Xenophon likewiſe had. For, beſide this life, and thoſe of ſeveral other Spartan chiefs, we have a treatiſe of his on the laws and cuſtoms of the Lacedæmonians, and another of Laconic Apophthegms. He makes Lycurgus in all things a perfect hero, and alleges his behavior as a proof that the wiſe man ſo often deſcribed by the philoſophers was not a mere ideal character, unattainable by human nature. It is certain, however that the encomiums beſtowed upon him and his laws by the Delphic oracle, were merely a contrivance between the Pythoneſs and himſelf; and ſome of his laws, for inſtance that concerning the women, were exceptionable.

† Iphitus, king of Elis, is ſaid to have inſtituted, or rather reſtored the Olympic games, 108 years before what is commonly reckoned the firſt Olympiad, which commenced in the year before Chriſt 776, or as ſome will have it, 774, and bore the name of Coræbus, as the following Olympiads did thoſe of other victors.

Iphitus began with offering a ſacrifice to Hercules, whom the Eleans believed to have been upon ſome account exaſperated againſt them. He next ordered the Olympic games, the diſcontinuance of which was ſaid to have cauſed a peſtilence, to be proclaimed all over Greece, with a promiſe of free admiſſion to all comers, and fixed the time for the celebration of them. He likewiſe took upon himſelf to be ſole preſident and judge of thoſe games, a privilege which the Piſeans had often diſputed with his predeceſſors, and which continued to his deſcendants as long as the regal dignity ſubſiſted. After this the people appointed two preſidents, which in time increaſed to ten, and at length to twelve.

‡ Strabo ſays, that Lycurgus the lawgiver certainly lived in the fifth generation after Althemenes, who led a colony into Crete. This Althemenes was the ſon of Ciſſus who founded Argos, at the ſame

than the firſt Olympiad. Timæus, however, ſuppoſes, that, as there were two Lycurgus's in Sparta at different times, the actions of both are aſcribed to one, on account of his particular renown; and that the more ancient of them lived not long after Homer: Nay, ſome ſay he had ſeen him. Xenophon, too, confirms the opinion of his antiquity, when he makes him cotemporary with the Heraclidæ. It is true, the lateſt of the Lacedæmonian kings were of the lineage of the Heraclidæ; but Xenophon there ſeems to ſpeak of the firſt and more immediate deſcendants of Hercules.* As the hiſtory of thoſe times is thus involved, in relating the circumſtances of Lycurgus's life, we ſhall endeavor to ſelect ſuch as are leaſt controverted, and follow authors of the greateſt credit.

Simonides, the poet, tells us, that Prytanis, not Eunomus, was father to Lycurgus. But moſt writers give us the genealogy of Lycurgus and Eunomus in a different manner; for, according to them, Soüs was the ſon of Patrocles, and grandſon of Ariſtodemus; Eurytion the ſon of Soüs, Prytanis of Eurytion, and Eunomus of Prytanis; to this Eunomus was born Polydectes, by a former wife, and by a ſecond, named Dianaſſa, Lycurgus. Eutychidas, however, ſays Lycurgus was the ſixth from Patrocles, and the eleventh from Hercules. The moſt diſtinguiſhed of his anceſtors was Soüs, under whom the Lacedæmonians made the *Helotes* their ſlaves,† and gained an extenſive tract of land from the Arcadians. Of this Soüs it is related, that, being beſieged by the Clitorians in a difficult poſt where there was no water, he agreed to give up all his conqueſts, provided that himſelf and all his army ſhould drink of the neighboring ſpring. When theſe conditions were ſworn to, he aſſembled his forces, and offered his

time that Patrocles, Lycurgus's anceſtor in the fifth degree, laid the foundations of Sparta. So that Lycurgus flouriſhed ſome ſhort time after Solomon, about 900 years before the Chriſtian era.

* This paſſage is in Xenophon's excellent treatiſe concerning the republic of Sparta, from which Plutarch has taken the beſt part of this life.

† The Helotes, or Ilotes, were inhabitants of Helos, a maritime town of Laconia. The Lacedæmonians having conquered and made ſlaves of them, called not only them, but all the other ſlaves they happened to have by the name of *Helotes*. It is certain, however, that the deſcendants of the original *Helotes*, though they were extremely ill treated, and ſome of them aſſaſſinated, ſubſiſted many ages in Laconia.

kingdom to the man that would forbear drinking; not one of them, however, could deny himself, but they all drank. Then Soüs went down to the spring himself, and having only sprinkled his face in sight of the enemy, he marched off, and still held the country, because *all* had not drank. Yet, though he was highly honored for this, the family had not their name from him, but, from his son, were called *Eurytionidæ*:* And this, because Eurytion seems to be the first who relaxed the strictness of kingly government, inclining to the interest of the people, and ingratiating himself with them. Upon this relaxation, their encrochments increased, and the succeeding kings, either becoming odious, treating them with greater rigor, or else giving way through weakness, or in hopes of favor, for a long time anarchy and confusion prevailed in Sparta; by which one of its kings, the father of Lycurgus, lost his life. For while he was endeavoring to part some persons who were concerned in a fray, he received a wound by a kitchen knife of which he died, leaving the kingdom to his eldest son Polydectes.

But he too dying soon after, the general voice gave it for Lycurgus to ascend the throne; and he actually did so, till it appeared that his brother's widow was pregnant. As soon as he perceived this, he declared that the kingdom belonged to her issue, provided it were male, and he kept the administration in his hands only as his guardian. This he did with the title of *Prodicos*, which the Lacedæmonians give to the guardians of infant kings. Soon after the queen made him a private overture, that she would destroy her child upon condition that he would marry her, when

* It may be proper here to give the reader a short view of the regal government of Lacedæmon, under the Herculean line. The Heraclidæ having driven out Tisamenes the son of Orestes, Eurysthenes and Procles, the sons of Aristodemus, reigned in that kingdom.—Under them the government took a new form, and instead of one sovereign, became subject to two. These two brothers did not divide the kingdom between them, neither did they agree to reign alternately, but they resolved to govern jointly, and with equal power and authority. What is surprising is, that, notwithstanding their mutual jealousy, this diarchy did not end with these two brothers, but continued under a succession of thirty princes of the line of Eurysthenes, and twenty seven of that of Procles. Eurysthenes was succeeded by his son Agis, from whom all the descendants of that line were surnamed *Agidæ*, as the other line took the name of *Eurytionidæ*, from Eurytion, the grandson of Procles, Patrocles, or Protocles. *Pausan. Strab. & al.*

king of Sparta. Though he deteſted her wickedneſs, he ſaid nothing againſt the propoſal, but pretending to approve it, charged her not to take any drugs to procure an abortion, leſt ſhe ſhould endanger her own health or life; for he would take care that the child, as ſoon as born, ſhould be deſtroyed. Thus he artfully drew on the woman to her full time, and, when he heard ſhe was in labor, he ſent perſons to attend and watch her delivery, with orders, if it were a girl, to give it to the women, but if a boy, to bring it to him, in whatever buſineſs he might be engaged. It happened that he was at ſupper with the magiſtrates when ſhe was delivered of a boy, and his ſervants, who were preſent, carried the child to him. When he received it, he is reported to have ſaid to the company, *Spartans, ſee here your new born king.* He then laid him down upon the chair of ſtate, and named him Charilaus, becauſe of the joy and admiration of his magnanimity and juſtice, teſtified by all preſent. Thus the reign of Lycurgus laſted only eight months. But the citizens had a great veneration for him on other accounts, and there were more that paid him their attentions, and were ready to execute his commands, out of regard to his virtues, than thoſe that obeyed him as a guardian to the king, and director of the adminiſtration. There were not, however, wanting thoſe that envied him, and oppoſed his advancement, as too high for ſo young a man; particularly the relations and friends of the queen mother, who ſeemed to have been treated with contempt. Her brother, Leonidas, one day boldly attacked him with virulent language, and ſcrupled not to tell him, that he was well aſſured he would ſoon be king; thus preparing ſuſpicions, and matter of accuſation againſt Lycurgus, in caſe any accident ſhould befal the king. Inſinuations of the ſame kind were likewiſe ſpread by the queen mother. Moved with this ill treatment, and fearing ſome dark deſign, he determined to get clear of all ſuſpicion, by travelling into other countries, till his nephew ſhould be grown up, and have a ſon to ſucceed him in the kingdom.

He ſet ſail therefore, and landed in Crete. There, having obſerved the forms of government, and converſed with the moſt illuſtrious perſonages, he was ſtruck with admiration with ſome of their laws,* and reſolved at his return

* The moſt ancient writers, as Ephorus, Calliſthenes, Ariſtotle, and Plato, are of opinion, that Lycurgus adopted many things in the Cretan Polity. But Polybius will have it that they are all miſ-

to make uſe of them in Sparta. Some others he rejected. Among the friends he gained in Crete, was Thales,* with whom he had intereſt enough to perſuade him to go and ſettle at Sparta. Thales was famed for his wiſdom and political abilities: He was withal a lyric poet, who under color of exerciſing his art, performed as great things as the moſt excellent lawgivers. For his odes were ſo many perſuaſives to obedience and unanimity, as by means of melody and numbers, they had great grace and power, they ſoftened inſenſibly the manners of the audience, drew them off from the animoſities which then prevailed, and united them in zeal for excellence and virtue. So that, in ſome meaſure, he prepared the way for Lycurgus towards the inſtruction of the Spartans. From Crete Lycurgus paſſed to Aſia, deſirous, as is ſaid, to compare the Ionian† expence and luxury with the Cretan frugality and hard diet, ſo as to judge what effect each had on their ſeveral manners and governments; juſt as phyſicians compare bodies that are weak and ſickly with the healthy and robuſt. There alſo, probably‡, he met with Homer's poems, which were preſerved by the poſterity of Cleophylus. Obſerving that many moral ſentences, and much political knowledge were intermixed with his ſtories, which had an irreſiſtible

taken. "At Sparta," ſays he (in his ſixth book) "the lands are "equally divided among all the citizens; wealth is baniſhed; the "crown is hereditary; whereas in Crete the contrary obtains." But this does not prove that Lycurgus might not take ſome good laws and uſages from Crete, and leave what he thought defective. There is, indeed, ſo great a conformity between the laws of Lycurgus and thoſe of Minos, that we muſt believe with Strabo, that theſe were the foundation of the other.

* This Thales, who was a poet and muſician, muſt be diſtinguiſhed from Thales the Mileſian, who was one of the ſeven wiſe men of Greece. The poet lived 250 years before the philoſopher.

† The Ionians ſent a colony from Attica into Aſia Minor, about 1050 years before the Chriſtian era, and 150 before Lycurgus. And though they might not be greatly degenerated in ſo ſhort a time, yet our lawgiver could judge of the effect which the climate and Aſiatic plenty had upon them.

‡ He adds *probably* ὡς ἔοικεν, becauſe ſome Greek authors have affirmed that Lycurgus ſaw Homer himſelf, who was at that time at Chios. But Plutarch's opinion is more to be relied on. Homer died before Lycurgus was born. Before the time of Lycurgus, they had nothing in Greece of Homer, but ſome detached pieces, which were ſeverally named from the different ſubjects treated of in them; ſuch as the valor of *Diomede*, *Hector's Ranſom*, and the like.

charm, he collected them into one body, and transcribed them with pleasure, in order to take them home with him. For his glorious poetry was not yet fully known in Greece; only some particular pieces were in a few hands, as they happened to be dispersed. Lycurgus was the first that made them generally known. The Egyptians likewise suppose that he visited *them*; and as of all their institutions he was most pleased with their distinguishing the military men from the rest of the people,* he took the same method at Sparta, and, by separating from these the mechanics and artificers, he rendered the constitution more noble and more of a piece. This assertion of the Egyptians is confirmed by some of the Greek writers. But we know of no one, except Aristocrates, son of Hipparchus, and a Spartan, who has affirmed that he went to Libya and Spain, and in his Indian excursions conversed with the *Gymnosophists*.†

The Lacedæmonians found the want of Lycurgus when absent, and sent many embassies to entreat him to return. For they perceived that their kings had barely the title and outward appendages of royalty, but in nothing else differed from the multitude: Whereas Lycurgus had abilities from nature to guide the measures of government and powers of persuasion, that drew the hearts of men to him. The kings, however, were consulted about his return, and they hoped that in his presence they should experience less insolence amongst the people. Returning then to a city thus disposed, he immediately applied himself to alter the whole frame of the constitution; sensible that a partial

* The ancient Egyptians kept not only the priests and military men who consisted chiefly of the nobility, distinct from the rest of the people; but the other employments, *viz.* those of herdsmen, shepherds, merchants, interpreters and seamen, descended in particular tribes from father to son.

† Indian priests and philosophers who went almost naked, and lived in woods. The *Brachmans* were one of their sects. They had a great aversion to idleness. Apuleius tells us, every pupil of theirs was obliged to give account every day of some good he had done, either by meditation or action, before he was admitted to sit down to dinner. So thoroughly were they persuaded of the transmigration of the soul, and a happy one for themselves, that they used to commit themselves to the flames when they had lived to satiety, or were apprehensive of any misfortune. But we are afraid it was vanity that induced one of them to burn himself before Alexander the Great, and another to do the same before Augustus Cæsar.

change, and the introducing of some new laws, would be of no sort of advantage; but as in the case of a body diseased and full of bad humors, whose temperament is to be corrected and new formed by medicines, it was necessary to begin a new regimen. With these sentiments he went to Delphi, and when he had offered sacrifice and consulted the god,* he returned with that celebrated oracle, in which the priestess called him, *Beloved of the gods, and rather a god than a man.* As to his request that he might enact good laws, she told him Apollo *had heard his request, and promised that the constitution he should establish, would be the most excellent in the world.* Thus encouraged, he applied to the nobility, and desired them to put their hands to the work; addressing himself privately at first to his friends, and afterwards, by degrees, trying the disposition of others, and preparing them to concur in the business. When matters were ripe, he ordered thirty of the principal citizens to appear armed in the market place by break of day, to strike terror into such as might desire to oppose him. Hermippus has given us the names of twenty of the most eminent of them; but he that had the greatest share in the whole enterprise, and gave Lycurgus the best assistance in the establishing of his laws, was called Arithmiades. Upon the first alarm, king Charilaus, apprehending it to be a design against his person, took refuge in the *Chalcioicos*.† But he was soon satisfied, and accepted of their oath. Nay, so far from being obstinate, he joined in the undertaking. Indeed, he was so remarkable for the gentleness of his disposition, that Archelaus, his partner in the throne, is reported to have said to some that were praising the young king, *Yes, Charilaus is a good man to be sure, who cannot find in his*

* As Minos had persuaded the Cretans, that his laws were delivered to him by Jupiter, so Lycurgus, his imitator, was willing to make the Spartans believe that he did every thing by the direction of Apollo. Other legislators have found it very convenient to propagate an opinion, that their institutions were from the gods. For that self love in human nature, which would but ill have borne with the superiority of genius that must have been acknowledged in an unassisted lawgiver, found an ease and satisfaction in admitting his new regulations, when they were said to come from heaven.

† That is, *the brazen temple*. It was standing in the time of Pausanias, who lived in the reign of Marcus Antoninus.

heart to punish the bad. Among the many new institutions of Lycurgus, the first and most important was that of a *senate*; which sharing, as Plato says,* in the power of the kings, too imperious and unrestrained before, and having equal authority with them, was the means of keeping them within the bounds of moderation, and highly contributed to the preservation of the state. For before it had been veering and unsettled, sometimes inclining to arbitrary power, and sometimes towards a pure democracy; but this establishment of a senate, an intermediate body, like ballast, kept it in a just equilibrium, and put it in a safe posture; *the twentyeight senators adhering to the kings whenever they saw the people too encroaching, and, on the other hand, supporting the people when the kings attempted to make themselves absolute.* This, according to Aristotle, was the number of senators fixed upon, because two of the thirty associates of Lycurgus deserted the business through fear. But Sphærus tells us, there were only twentyeight at first intrusted with the design. Something, perhaps, there is in its being a perfect number, formed of seven multiplied by four, and withal the first number, after six, that is equal to all its parts. But I rather think, just so

* The passage to which Plutarch refers, is in Plato's third book of *laws*, where he is examining into the causes of the downfal of states. An Athenian is introduced thus speaking to a Lacedæmonian, "Some "god I believe, in his care for your state, and in his foresight of "what would happen, has given you two kings of the same family, "in order that reigning jointly, they might govern with the more "moderation, and Sparta experience the greater tranquility. After "this, when the regal authority was grown again too absolute and "imperious, a divine spirit residing in a human nature (*i. e.* Lycur-"gus) reduced it within the bounds of equity and moderation, by "the wise provision of a senate, whose authority was to be equal to "that of the kings." Aristotle finds fault with this circumstance in the institution of the senate, that the senators were to continue for life; for as the mind grows old with the body, he thought it unreasonable to put the fortunes of the citizens into the power of men who through age might become incapable of judging. He likewise thought it very unreasonable that they were not made accountable for their actions. But for the latter inconvenience sufficient provision seems to have been made afterwards, by the institution of the *Ephori*, who had it chiefly in charge to defend the rights of the people; and therefore Plato adds, "A third blessing to Sparta was the "prince, who finding the power of the senate and the kings too ar-"bitrary and uncontroled, contrived the authority of the *Ephori* as "a restraint upon it," &c.

many ſenators were created, that, together with the two kings, the whole body might conſiſt of thirty members. He had this inſtitution ſo much at heart, that he obtained from Delphi an oracle in its behalf, called *rhetra*, or *the decree*. This was couched in very ancient and uncommon terms, which, interpreted, ran thus: *When you have built a temple to the Syllanian Jupiter, and the Syllanian Minerva,* divided the people into tribes and claſſes, and eſtabliſhed a ſenate of thirty perſons, including the two kings, you ſhall occaſionally ſummon the people to an aſſembly between Babyce and Cnacion, and they ſhall have the determining voice.* Babyce and Cnacion are now called Oenus: But Ariſtotle thinks, by Cnacion is meant the river, and by Babyce the bridge. Between theſe they held their aſſemblies, having neither halls, nor any kind of building for that purpoſe. Theſe things he thought of no advantage to their councils, but rather a diſſervice; as they diſtracted the attention, and turned it upon trifles, on obſerving the ſtatues and pictures, the ſplendid roofs, and every other theatrical ornament. The people thus aſſembled had no right to propoſe any ſubject of debate, and were only authoriſed to ratify or reject what might be propoſed to them by the ſenate and the kings. But becauſe, in proceſs of time, the people, by additions or retrenchments, changed the terms, and perverted the ſenſe of the decrees, the kings Polydorus and Theopompus inſerted in the *rhetra* this clauſe: *If the people attempt to corrupt any law, the ſenate and chiefs ſhall retire*: That is, they ſhall diſſolve the aſſembly, and annul the alterations. And they found means to perſuade the Spartans that this too was ordered by Apollo; as we learn from theſe verſes of Tyrtæus:

> Ye ſons of Sparta, who at Phœbus's ſhrine
> Your humble vows prefer, attentive hear
> The god's deciſion. O'er your beautious lands
> Two guardian kings, a ſenate, and the voice
> Of the concurring people, laſting laws
> Shall with joint power eſtabliſh.

Though the government was thus tempered by Lycurgus, yet ſoon after it degenerated into an oligarchy, whoſe

* As no account can be given of the meaning of the word *Syllanian* it is ſuppoſed it ſhould either be read *Sellaſian*, from Sellaſia a town of Laconia upon the Eurotas; or elſe *Hellanian* as much as to ſay, the Grecian Jupiter, &c.

power was exerciſed with ſuch wantonneſs and violence, that it wanted indeed a bridle, as Plato expreſſes it. This curb they found in the authority of the *Ephori*,* about a hundred and thirty years after Lycurgus. Elatus was the firſt inveſted with this dignity in the reign of Theopompus; who when his wife upbraided him, that he would leave the regal power to his children leſs than he received it, replied, *Nay, but greater, becauſe more laſting.* And, in fact, the prerogative ſo ſtript of all extravagant pretenſions, no longer occaſioned either envy or danger to its poſſeſſors. By theſe means they eſcaped the miſeries which befel the Meſſenian and Argive kings, who would not in the leaſt relax the ſeverity of their power in favor of the people. Indeed, from nothing more does the wiſdom and foreſight of Lycurgus appear, than from the diſorderly governments, and the bad underſtanding that ſubſiſted between the kings and people of Meſſena and Argos,

* Herodotus, (l. i. c. 65.) and Xenophon, *(de Repub. Lac.)* tell us, the *Ephori* were appointed by Lycurgus himſelf. But the account which Plutarch gives us from Ariſtotle, *(Polit.* l. v.) and others, of their being inſtituted long after, ſeems more agreeable to reaſon. For it is not likely that Lycurgus, who in all things endeavored to ſupport the ariſtocracy, and left the people only the right of aſſenting or diſſenting to what was propoſed to them, would appoint a kind of tribunes of the people, to be maſters as it were both of the kings and the ſenate. Some, indeed, ſuppoſe the *Ephori* to have been at firſt the kings' friends, to whom they delegated their authority, when they were obliged to be in the field. But it is very clear that they were elected by the people out of their own body, and ſometimes out of the very dregs of it; for the boldeſt citizen, whoever he was, was moſt likely to be choſen to this office, which was intended as a check on the ſenate and the kings. They were five in number, like the *Quinqueviri* in the republic of Carthage. They were annually elected, and in order to effect any thing the unanimous voice of the college was requiſite. Their authority though well deſigned at firſt, came at length to be in a manner boundleſs. They preſided in popular aſſemblies, collected their ſuffrages, declared war, made peace, treated with foreign princes, determined the number of forces to be raiſed, appointed the funds to maintain them, and diſtributed rewards and puniſhments in the name of the ſtate. They likewiſe held a court of juſtice, inquired into the conduct of all magiſtrates, inſpected into the behavior and education of youth, had a particular juriſdiction over the *Helotes*, and in ſhort, by degrees drew the whole adminiſtration into their hands. They even went ſo far as to put king Agis to death under a form of juſtice, and were themſelves at laſt killed by Cleomenes.

neighboring ſtates, and related in blood to Sparta. For, as at firſt they were in all reſpects equal to her, and poſſeſſed of a better country, and yet preſerved no laſting happineſs, but through the inſolence of the kings, and diſobedience of the people, were harraſſed with perpetual troubles, they made it very evident, that it was really a felicity more than human, a bleſſing from heaven to the Spartans, to have a legiſlator who knew ſo well how to frame and temper their government.* But this was an event of a later date.

A ſecond and bolder political enterpriſe of Lycurgus, was a new diviſion of the lands. For he found a prodigious inequality, the city overcharged with many indigent perſons, who had no land, and the wealth centered in the hands of a few. Determined, therefore, to root out the evils of inſolence, envy, avarice and luxury, and thoſe diſtempers of a ſtate ſtill more inveterate and fatal, I mean poverty and riches, he perſuaded them to cancel all former diviſions of land, and to make new ones, in ſuch a manner that they might be perfectly equal in their poſſeſſions and way of living. Hence if they were ambitious of diſtinction, they might ſeek it in virtue, as no other difference was left between them, but that which ariſes from the diſhonor of baſe actions and the praiſe of good ones. His propoſal was put in practice. He made nine thouſand lots for the territory of Sparta, which he diſtributed among ſo many citizens, and thirty thouſand for the inhabitants of the reſt of Laconia. But ſome ſay he made only ſix thouſand ſhares for the city, and that Polydorus added three thouſand afterwards; others, that Polydorus doubled the number appointed by Lycurgus, which were only four thouſand five hundred. Each lot was capable of producing (one year with another) ſeventy buſhels of grain for each man,† and twelve for each woman, beſides a quantity of wine and oil in proportion. Such a proviſion they thought ſufficient for health and a good habit of body, and they wanted nothing

*Whatever Plutarch might mean by ταυτα μεν ουν υστερον, it is certain that kingly power was aboliſhed in the ſtates of Meſſene and Argos long before the time of Lycurgus the lawgiver, and a democracy had taken place in thoſe cities. Indeed, thoſe ſtates experienced great internal troubles, not only while under the government of kings, but when in the form of commonwealths, and never, after the time of Lycurgus, made any figure equal to Lacedæmon.

† By a man is meant a maſter of a family, whoſe houſehold was to ſubſiſt upon theſe ſeventy buſhels.

more. A ſtory goes of our legiſlator, that ſome time after, returning from a journey through the fields juſt reaped, and ſeeing the ſhocks ſtanding paralel and equal, he ſmiled, and ſaid to ſome that were by, *How like is Laconia to an eſtate newly divided among many brothers!*

After this, he attempted to divide alſo the moveables, in order to take away all appearance of inequality; but he ſoon perceived that they could not bear to have their goods directly taken from them, and therefore took another method, counterworking their avarice by a ſtratagem.* Firſt he ſtopped the currency of the gold and ſilver coin, and ordered that they ſhould make uſe of iron money only; then to a great quantity and weight of this he aſſigned but a very ſmall value; ſo that to lay up ten *minæ*,† a whole room was required, and to remove it, nothing leſs than a yoke of oxen. When this became current, many kinds of injuſtice ceaſed in Lacedæmon. Who would ſteal or take a bribe, who would defraud or rob when he could not conceal the booty; when he could neither be dignified by the poſſeſſion of it, nor if cut in pieces be ſerved by its uſe? For we are told, that when hot, they quenched it in vinegar, to make it brittle and unmalleable, and conſequently unfit for any other ſervice. In the next place he excluded unprofitable and ſuperfluous arts: Indeed, if he had not done this, moſt of them would have fallen of themſelves, when the new money took place, as the manufactures could not be diſpoſed of. Their iron coin would not paſs in the reſt of Greece, but was ridiculed and deſpiſed; ſo that the Spartans had no means of purchaſing any foreign or curious wares; nor did any merchant ſhip unlade in

* For a long time after Lycurgus, the Spartans glorioufly oppoſed the growth of avarice; inſomuch, that a young man, who had bought an eſtate at a great advantage, was called to account for it, and a fine ſet upon him. For beſides the injuſtice he was guilty of, in buying a thing for leſs than it was worth, they judged that he was too deſirous of gain, ſince his mind was employed in getting, at an age when others think of nothing but ſpending.

But when the Spartans, no longer ſatisfied with their own territories (as Lycurgus had enjoined them to be) came to be engaged in foreign wars, their money not being paſſable in other countries, they found themſelves obliged to apply to the Perſians, whoſe gold and ſilver dazzled their eyes. And their coveteouſneſs grew at length ſo infamous that it occaſioned the proverb mentioned by Plato, *One may ſee a great deal of money carried into Lacedæmon, but one never ſees any of it brought out again.*

† Thirtytwo pounds five ſhillings and ten pence ſterling.

their harbors. There were not even to be found in all their country, either ſophiſts, wandering fortunetellers, keepers of infamous houſes, or dealers in gold and ſilver trinkets, becauſe their was no money. Thus luxury, loſing by degrees the means that cheriſhed and ſupported it, died away of itſelf; even they who had great poſſeſſions had no advantage from them, ſince they could not be diſplayed in public, but muſt lie uſeleſs, in unregarded repoſitories. Hence it was that excellent workmanſhip was ſhown in their uſeful and neceſſary furniture, as beds, chairs and tables; and the Lacedæmonian cup called *cothon*, as Critias informs us was highly valued, particularly in campaigns; for the water which muſt then of neceſſity be drank, though it would often otherwiſe offend the ſight, had its muddineſs concealed by the color of the cup, and the thick part ſtopping at the ſhelving brim, it came clearer to the lips. Of theſe improvements the lawgiver was the cauſe; for the workmen having no more employment in matters of mere curioſity, ſhowed the excellence of their art in neceſſary things.

Deſirous to complete the conqueſt of luxury, and exterminate the love of riches, he introduced a third inſtitution, which was wiſely enough and ingeniouſly contrived. This was the uſe of public tables,* where all were to eat in common of the ſame meat, and ſuch kinds of it as were appointed by law. At the ſame time they were forbidden to eat at home, upon expenſive couches and tables, to call in the aſſiſtance of butchers and cooks, or to fatten like voracious

* Xenophon ſeems to have penetrated farther into the reaſon of this inſtitution than any other author, as indeed he had better opportunity to do; the reſt only ſay, that this was intended to repreſs luxury; but he very wiſely remarks, that it was alſo intended to ſerve for a kind of ſchool or academy, where the young were inſtructed by the old, the latter relating the great things that had been performed within their memory, and thereby exciting the growing generation to diſtinguiſh themſelves by performances equally great.

But as it was found impracticable for all the citizens to eat in common, when the number of them came to exceed the number of the lots of land, Dacier thinks it might have been better if the lawgiver had ordained that thoſe public tables ſhould be maintained at the expenſe of the public, as it was done in Crete. But it muſt be conſidered that while the diſcipline of Lycurgus was kept up in its purity, they provided againſt any inconvenience from the increaſe of citizens, by ſending out colonies, and Lacedæmon was not burdened with poor till the declenſion of that ſtate.

animals in private. For ſo not only their manner would be corrupted, but their bodies diſordered; abandoned to all manner of ſenſuality and diſſoluteneſs, they would require long ſleep, warm baths, and the ſame indulgence as in perpetual ſickneſs. To effect this was certainly very great; but it was greater ſtill, to ſecure riches from rapine, and from envy, as Theophraſtus expreſſes it, or rather by their eating in common, and by the frugality of their table, to take from riches their very being. For what uſe or enjoyment of them, what peculiar diſplay of magnificence could there be, where the poor man went to the ſame refreſhment with the rich? Hence the obſervation, that it was only at Sparta where *Plutus* (according to the proverb) was kept blind, and, like an image deſtitute of life or motion. It muſt further be obſerved, that they had not the privilege to eat at home, and ſo to come without appetite to the public repaſt: They made a point of it to obſerve any one that did not eat and drink with them, and to reproach him as an intemperate and effeminate perſon that was ſick of the common diet.

The rich, therefore, (we are told) were more offended with this regulation than with any other, and, riſing in a body, they loudly expreſſed their indignation: Nay, they proceeded ſo far as to aſſault Lycurgus with ſtones, ſo that he was forced to fly from the aſſembly, and take refuge in a temple. Unhappily, however, before he reached it, a young man named Alcander, haſty in his reſentments, though not otherwiſe ill tempered, came up with him, and upon his turning round, ſtruck out one of his eyes with a ſtick. Lycurgus then ſtopt ſhort, and without giving way to paſſion, ſhowed the people his eye beat out, and his face ſtreaming with blood. They were ſo ſtruck with ſhame and ſorrow at the ſight, that they ſurrendered Alcander to him, and conducted him home with the utmoſt expreſſions of regret. Lycurgus thanked them for their care of his perſon, and diſmiſſed them all except Alcander. He took him into his houſe, but ſhowed him no ill treatment, either by word or action; only ordering him to wait upon him, inſtead of his uſual ſervants and attendants. The youth, who was of an ingenuous diſpoſition, without murmuring, did as he was commanded. Living in this manner with Lycurgus, and having an opportunity to obſerve the mildneſs and goodneſs of his heart, his ſtrict temperance and

indefatigable induſtry, he told his friends that Lycurgus was not that proud and ſevere man he might have been taken for, but, above all others, gentle and engaging in his behavior. This, then, was his chaſtiſement, and this puniſhment he ſuffered, of a wild and headſtrong young man to become a very modeſt and prudent citizen. In memory of his misfortune, Lycurgus built a temple to *Minerva Optiletis*, ſo called by him from a term which the Dorians uſe for the eye. Yet Dioſcorides, who wrote a treatiſe concerning the Lacedæmonian government, and others, relate, that his eye was hurt, but not put out, and that he built the temple in gratitude to the goddeſs for his cure. However, the Spartans never carried ſtaves to their aſſemblies afterwards.

The public repaſts were called by the Cretans *Andria*; but the Lacedæmonians ſtyled them *Phiditia*, either from their tendency to *friendſhip*, and mutual benevolence, *phiditia* being uſed inſtead of *philitia*; or elſe from their teaching frugality and *parſimony*, which the word *pheido* ſignifies. But it is not at all impoſſible, that the firſt letter might by ſome means or other be added, and ſo *phiditia* take place of *editia*, which barely ſignifies *eating*. There were fifteen perſons to a table, or a few more or leſs. Each of them was obliged to bring in monthly a buſhel of meal, eight gallons of wine, five pounds of cheeſe, two pounds and a half of figs, and a little money to buy fleſh and fiſh. If any of them happened to offer a ſacrifice of firſt fruits, or to kill veniſon, he ſent a part of it to the public table: For, after a ſacrifice or hunting, he was at liberty to ſup at home; but the reſt were to appear at the uſual place. For a long time this eating in common was obſerved with great exactneſs: So that when king Agis returned from a ſucceſsful expedition againſt the Athenians, and from a deſire to ſup with his wife, requeſted to have his portion at home,* the *Polemarchs* refuſed to ſend it:† Nay, when, through reſentment, he neglected, the day following, to offer the ſacrifice uſual on occaſion of victory, they ſet a fine upon him. Children alſo were in-

* The kings of Sparta had always double commons allowed them; not that they were permitted to indulge their appetites more than others, but that they might have an opportunity of ſharing their portion with ſome brave man whom they choſe to diſtinguiſh with that honor.

† The *Polemarchs* were thoſe who had commanded the army under the kings. The principal men in the ſtate always divided the commons.

troduced at these public tables, as so many schools of sobriety. There they heard discourses concerning government, and were instructed in the most liberal breeding. There they were allowed to jest without scurrility, and were not to take it ill when the raillery was returned. For *it was reckoned worthy of a Lacedæmonian to bear a jest:* But if any one's patience failed, he had only to desire them to be quiet, and they left off immediately. When they first entered, the oldest man present pointed to the door, and said, *Not a word spoken in this company goes out there.* The admitting of any man to a particular table was under the following regulation: Each member of that small society took a little ball of soft bread in his hand. This he was to drop without saying a word, into a vessel called *caddos*, which the waiter carried upon his head. In case he approved of the candidate, he did it without altering the figure, if not, he first pressed it flat in his hand; for a flatted ball was considered as a negative. And if but one such was found, the person was not admitted, as they thought it proper that the whole company should be satisfied with each other. He who was thus rejected, was said to have no luck in the *caddos*. The dish that was in the highest esteem amongst them was the black broth. The old men were so fond of it, that they ranged themselves in one side and eat it, leaving the meat to the young people. It is related of a king of Pontus,* that he purchased a Lacedæmonian cook, for the sake of this broth. But when he came to taste it, he strongly expressed his dislike; and the cook made answer, *Sir, to make this broth relish, it is necessary first to bathe in the Eurotas.* After they had drank moderately, they went home without lights. Indeed, they were forbidden to walk with a light, either on this or any other occasion, that they might accustom themselves to march in the darkest night boldly and resolutely. Such was the order of their public repasts.

Lycurgus left none of his laws in writing; it was ordered in one of the *Rhetræ* that none should be written. For what he thought most conducive to the virtue and happiness of a city, was principles interwoven with the manners and breeding of the people. These would remain immoveable, as founded in inclination, and be the strongest

* This story is elsewhere told by Plutarch of Dionysius the tyrant of Sicily; and Cicero confirms it, that he was the person.

and moſt laſting tie: And the habits which education produced in the youth, would anſwer in each the purpoſe of a lawgiver. As for ſmaller matters, contracts about property, and whatever occaſionally varied, it was better not to reduce theſe to a written form and unalterable method, but to ſuffer them to change with the times, and to admit of additions or retrenchments at the pleaſure of perſons ſo well educated. For he reſolved the whole buſineſs of legiſlation into the bringing up of youth. And this, as we have obſerved, was the reaſon why one of his ordinances forbade them to have any written laws.

Another ordinance levelled againſt magnificence and expenſe, directed that the ceilings of houſes ſhould be wrought with no tool but the ax, and the doors with nothing but the ſaw. For, as Epaminondas is reported to have ſaid afterwards, of his table.—*Treaſon lurks not under ſuch a dinner*, ſo Lycurgus perceived before him, that ſuch a houſe admits not of luxury and needleſs ſplendor. Indeed, no man could he ſo abſurd, as to bring into a dwelling ſo homely and ſimple bedſteads with ſilver feet, purple coverlets, golden cups, and a train of expenſe that follows theſe: But all would neceſſarily have the bed ſuitable to the room, the coverlet to the bed, and the reſt of their utenſils and furniture to that. From this plain ſort of dwellings, proceeded the queſtion of Leotychidas the elder to his hoſt, when he ſupped at Corinth, ſaw the ceiling of the room very ſplendid and curiouſly wrought, *Whether trees grew ſquare in his country.**

A third ordinance of Lycurgus was that they ſhould not often make war againſt the ſame enemy, leſt, by being frequently put upon defending themſelves, they too ſhould become able warriors in their turn. And this they moſt blamed king Ageſilaus for afterwards, that by frequent and continued incurſions into Bœotia,† he taught the Thebans to make head againſt the Lacedæmonians. This made Antalcidas ſay, when he ſaw him wounded, *The Thebans pay you well for making them good ſoldiers, who neither were willing nor able to fight you before.* Theſe

* This is rendered by the former Engliſh tranſlator, as if Leotychidas's queſtion proceeded from ignorance, whereas it was really an arch ſneer upon the ſumptuous and expenſive buildings of Corinth.

† This appeared plainly at the battle of Leuctra, where the Lacedæmonians were overthrown by Epaminondas, and loſt their king Cleombrotus, together with the flower of their army.

ordinances he called *Rhetræ*, as if they had been oracles and decrees of the Deity himſelf.

As for the education of youth, which he looked upon as the greateſt and moſt glorious work of a lawgiver, he began with it at the very ſource, taking into conſideration their conception and birth, by regulating the marriages. For he did not (as Ariſtotle ſays) deſiſt from his attempt to bring the women under ſober rules. They had, indeed, aſſumed great liberty and power on account of the frequent expeditions of their huſbands, during which they were left ſole miſtreſſes at home, and ſo gained an undue deference and improper titles; but, notwithſtanding this, he took all poſſible care of them. He ordered the virgins to exerciſe themſelves in running, wreſtling, and throwing quoits and darts; that their bodies being ſtrong and vigorous, the children afterwards produced from them might be the ſame; and that, thus fortified by exerciſe, they might the better ſupport the pangs of childbirth, and be delivered with ſafety. In order to take away the exceſſive tenderneſs and delicacy of the ſex, the conſequence of a recluſe life, he accuſtomed the virgins occaſionally to be ſeen naked as well as the young men, and to dance and ſing in their preſence on certain feſtivals. There they ſometimes indulged in a little raillery upon thoſe that had miſbehaved themſelves, and ſometimes they ſung encomiums on ſuch as deſerved them, thus exciting in the young men an uſeful emulation and love of glory. For he who was praiſed for his bravery, and celebrated among the virgins, went away perfectly happy; while their ſatirical glances thrown out in ſport, were no leſs cutting than ſerious admonitions; eſpecially as the kings and ſenate went with the other citizens to ſee all that paſſed. As for the virgins appearing naked, there was nothing diſgraceful in it, becauſe every thing was conducted with modeſty, and without one indecent word or action. Nay, it cauſed a ſimplicity of manners and an emulation for the beſt habit of body; their ideas too were naturally enlarged, while they were not excluded from their ſhare of bravery and honor. Hence they were furniſhed with ſentiments and language, ſuch as Gorgo the wife of Leonidas is ſaid to have made uſe of. When a woman of another country ſaid to her, *You of Lacedæmon are the only women in the world that rule the men*; ſhe anſwered, *we are the only women that bring forth men.*

These public dances and other exercises of the young maidens naked, in sight of the young men, were moreover, incentives to marriage; and, to use Plato's expression, drew them almost as necessarily by the attractions of love, as a geometrical conclusion follows from the premises. To encourage it still more, some marks of infamy were set upon those that continued bachelors.* For they were not permitted to see these exercises of the naked virgins: And the magistrates commanded them to march naked round the market place in the winter, and to sing a song composed against themselves, which expressed how justly they were punished for their disobedience to the laws. They were also deprived of that honor and respect which the younger people paid to the old; so that nobody found fault with what was said to Dercdyllidas, though an eminent commander. It seems, when he came one day into company, a young man, instead of rising up and giving him place, told him, *You have no child to give place to me, when I am old.*

In their marriages, the bridegroom carried off the bride by violence; and she was never chosen in a tender age, but when she had arrived at full maturity. Then the woman that had the direction of the wedding, cut the bride's hair close to the skin, dressed her in man's clothes, laid her upon a mattrass, and left her in the dark. The bridegroom, neither oppressed with wine nor enervated with luxury, but perfectly sober, as having always supped at the common table, went in privately, untied her girdle, and carried her to another bed. Having stayed there a short time, he modestly retired to his usual apartment, to sleep with the other young men: And he observed the same conduct afterwards, spending the day with his companions, and reposing himself with them in the night, nor even visiting his bride but with great caution and apprehensions of being discovered by the rest of the family; the bride at the same time exerted all her art to contrive convenient opportunities for their private meetings. And this they did not for a short time only, but some of them

* The time of marriage was fixed; and, if a man did not marry when he was of full age, he was liable to a prosecution; as were such also who married above or below themselves. Such as had three children had great immunities; and those who had four were free from all taxes. Virgins were married without portions, because neither want should hinder a man, nor riches induce him, to marry contrary to his inclinations.

even had children, before they had an interview with their wives in the day time. This kind of commerce not only exerciſed their temperance and chaſtity, but kept their bodies fruitful, and the firſt ardor of their love freſh and unabated; for as they were not ſatiated like thoſe that are always with their wives, there ſtill was place for unextinguiſhed deſire. When he had thus eſtabliſhed a proper regard to modeſty and decorum with reſpect to marriage, he was equally ſtudious to drive from that ſtate the vain and womaniſh paſſion of jealouſy; by making it quite as reputable to have children in common with perſons of merit, as to avoid all offenſive freedom in their own behavior to their wives. He laughed at thoſe who revenge with wars and bloodſhed the communication of a married woman's favors; and allowed that if a man in years ſhould have a young wife, he might introduce to her ſome handſome and honeſt young man, whom he moſt approved of, and when ſhe had a child of this generous race, bring it up as his own. On the other hand, he allowed, that if a man of character ſhould entertain a paſſion for a married woman on account of her modeſty and the beauty of her children, he might treat with her huſband for admiſſion to her company,* that ſo planting in a beauty bearing ſoil, he might produce excellent children,† the congenial offſpring of excellent parents. For in the firſt place, Lycurgus conſidered children, not ſo much the property of their parents, as of the ſtate; and therefore he would not have them begot by ordinary perſons, but by the beſt men in it. In the next place, he obſerved the vanity and abſurdity of other nations, where people ſtudy to have their horſes and dogs of the fineſt breed they can procure, either by intereſt or money; and yet keep their wives ſhut up, that they may have children by none but themſelves, though they may happen to be doating, decrepid or infirm. As if children, when ſprung from a bad ſtock, and conſequently good for nothing, were no detriment to thoſe whom they belong to, and who have the trouble of bringing them up, nor any advantage when well deſcended and of a generous diſpoſition. Theſe regulations tending to

* In this caſe the kings were excepted; for they were not at liberty to lend their wives.

†The Engliſh tranſlation publiſhed in 1758, has here, *to poſſeſs all the valuable qualifications of their parents*, which is not the meaning of αγαθων ὁμαιγυς και συγγενεις εσομενους.

ſecure a healthy offspring, and conſequently beneficial to the ſtate, were ſo far from encouraging that licentiouſneſs of the women which prevailed afterwards, that adultery was not known amongſt them. A ſaying upon this ſubject, of Geradas an ancient Spartan, is thus related: A ſtranger had aſked him, *What puniſhment their law appointed for adulterers?* He anſwered, *My friend, there are no adulterers in our country.* The other replied, *But what, if there ſhould be one? Why then*, ſays Geradas, *he muſt forfeit a bull ſo large that he might drink of the Eurotas from the top of Mount Taygetus.* When the ſtranger expreſſed his ſurpriſe at this, and ſaid, *How can ſuch a bull be found?* Geradas anſwered with a ſmile, *How can an adulterer be found in Sparta?* This is the account we have of their marriages.

It was not left to the father to rear what children he pleaſed, but he was obliged to carry the child to a place called *Leſche*, to be examined by the moſt ancient men of the tribe, who were aſſembled there. If it was ſtrong and well proportioned, they gave orders for its education, and aſſigned it one of the nine thouſand ſhares of land; but if it was weakly and deformed, they ordered it to be thrown into the place called *Apothetæ*, which is a deep cavern near the mountain Taygetus; concluding that its life could be no advantage either to itſelf or to the public, ſince nature had not given it at firſt any ſtrength or goodneſs of conſtitution.* For the ſame reaſon the women did not waſh their new born infants with water, but with wine, thus making ſome trial of their habit of body; imagining that ſickly and epileptic children ſink and die under the experiment, while the healthy become more vigorous and hardy. Great care and art was alſo exerted by the nurſes; for as they never ſwathed the infants, their limbs had a freer turn, and their countenances a more liberal air; beſides, they uſed them to any ſort of meat, to have no terrors in the dark, nor to be afraid of being alone, and to leave all ill humor and unmanly crying. Hence people of

*The general expediency of this law may well be diſputed, though it ſuited the martial conſtitution of Sparta; ſince many perſons of weak conſtitutions make up in ingenuity, what they want in ſtrength, and ſo become more valuable members of the community than the moſt robuſt. It ſeems, however, to have had one good effect, viz. making women very careful during their pregnancy, of either eating, drinking, or exerciſing, to exceſs. It made them alſo excellent nurſes, as is obſerved juſt below.

other countries purchaſed Lacedæmonian nurſes for their children; and Alcibiades the Athenian is ſaid to have been nurſed by Amycla a Spartan. But if he was fortunate in a nurſe, he was not ſo in a preceptor; for Zopyrus, appointed to that office by Pericles, was, as Plato tells us, no better qualified than a common ſlave. The Spartan children were not in that manner, under tutors purchaſed or hired with money, nor were the parents at liberty to educate them as they pleaſed; but as ſoon as they were ſeven years old, Lycurgus ordered them to be enrolled in companies, where they were all kept under the ſame order and diſcipline, and had their exerciſes and recreations in common. He who ſhowed the moſt conduct and courage amongſt them, was made captain of the company. The reſt kept their eyes upon him, obeyed his orders, and bore with patience the puniſhments he inflicted; ſo that their whole education was an exerciſe of obedience. The old men were preſent at their diverſions and often ſuggeſted ſome occaſion of diſpute or quarrel, that they might obſerve with exactneſs the ſpirit of each, and their firmneſs in battle.

As for learning,* they had juſt what was abſolutely neceſſary. All the reſt of their education was calculated to make them ſubject to command, to endure labor, to fight and conquer. They added, therefore, to their diſcipline, as they advanced in age; cutting their hair very cloſe, making them

* The plainneſs of their manners, and their being ſo very much addicted to war, made the Lacedæmonians leſs fond of the ſciences than the reſt of the Greeks. If they wrote to be read, and ſpoke to be underſtood, it was all they ſought. For this the Athenians, who were exceſſively vain of their learning, held them in great contempt; inſomuch that Thucydides himſelf, in drawing the character of Braſidas, ſays, *he ſpoke well enough for a Lacedæmonian.* On this occaſion it is proper to mention the anſwer of a Spartan to a learned Athenian, who upbraided him with the ignorance of his country: *All you ſay may be true, and yet it amounts to no more, than that we only amongſt the Greeks have learned no evil cuſtoms from you.* The Spartans, however, had a force and poignancy of expreſſion, which cut down all the flowers of ſtudied elegance. This was the conſequence of their conciſe way of ſpeaking, and their encouraging, on all occaſions, decent repartee. Arts were in no greater credit with them than ſciences. Theatrical diverſions found no countenance; temperance and exerciſe made the phyſician unneceſſary; their juſtice left no room for the practice of the lawyer; and all the trades that miniſter to luxury, were unknown. As for agriculture, and ſuch mechanic buſineſs as was abſolutely neceſſary, it was left to the ſlaves.

go barefoot, and play, for the moſt part, quite naked. At twelve years of age their under garment was taken away, and but one upper one a year allowed them. Hence they were neceſſarily dirty in their perſons, and not indulged the great favor of baths and oil, except on ſome particular days of the year. They ſlept in companies, in beds made of the tops of reeds, which they gathered with their own hands, without knives, and brought from the banks of the Eurotas. In winter they were permitted to add a little thiſtle-down, as that ſeemed to have ſome warmth in it.

At this age, the moſt diſtinguiſhed amongſt them became favorite companions of the elder;* and the old men attended more conſtantly their places of exerciſe, obſerving their trials of ſtrength and wit, not ſlightly and in a curſory manner, but as their fathers, guardians and governors; ſo that there was neither time nor place, where perſons were wanting to inſtruct and chaſtiſe them. One of the beſt and ableſt men in the city was, moreover, appointed inſpector of the youth; and he gave the command of each company to the diſcreeteſt and moſt ſpirited of thoſe called *Irens*. An *Iren* was one that had been two years out of the claſs of boys; a *Melliren* one of the oldeſt lads. This *Iren*, then, a youth twenty years old, gives orders to thoſe under his command, in their little battles, and has them to ſerve him at his houſe. He ſends the oldeſt of them to fetch wood, and the younger to gather potherbs; theſe they ſteal where they can find them,† either ſlyly getting

* Though the youth of the male ſex were much cheriſhed and beloved, as thoſe that were to build up the future glory of the ſtate, yet, in Sparta, it was a virtuous and modeſt affection, untinged with that ſenſuality which was ſo ſcandalous at Athens and other places. Xenophon ſays, theſe lovers lived with thoſe they were attached to, as a father does with his children, or a brother with his brethren. The good effects of this part of Lycurgus's inſtitutions were ſeen in the union that reigned among the citizens.

† Not that the Spartans authoriſed thefts and robberies; for as all was in common in their republic, thoſe vices could have no place there. But the deſign was to accuſtom children who were deſtined for war, to ſurpriſe the vigilance of thoſe who watched over them, and to expoſe themſelves courageouſly to the ſevereſt puniſhments, in caſe they failed of that dexterity which was exacted of them. A dexterity that would have been attended with fatal effects to the morals of any youth but the Spartan, educated as that was, to contemn riches and ſuperfluities, and guarded in all other reſpects by the ſevereſt virtue.

into gardens, or elſe craftily and warily creeping to the common tables. But if any one be caught, he is ſeverely flogged for negligence, or want of dexterity. They ſteal too whatever victuals they poſſibly can, ingeniouſly contriving to do it when perſons are aſleep, or keep but indifferent watch. If they are diſcovered, they are puniſhed not only with whipping but with hunger. Indeed their ſupper is but ſlender at all times, that, to fence againſt want, they may be forced to exerciſe their courage and addreſs. This is the firſt intention of their ſpare diet; a ſubordinate one is to make them grow tall. For when the animal ſpirits are not too much oppreſſed by a great quantity of food, which ſtretches itſelf out in breadth and thickneſs, they mount upwards by their natural lightneſs, and the body eaſily and freely ſhoots up in height. This alſo contributes to make them handſome; for thin and ſlender habits yield more freely to nature, which then gives a fine proportion to the limbs; whilſt the heavy and groſs reſiſt her by their weight. So women that take phyſic during their pregnancy, have ſlighter children indeed, but of a finer and more delicate turn, becauſe the ſuppleneſs of the matter more readily obeys the plaſtic power. However, theſe are ſpeculations which we ſhall leave to others.

The boys ſteal with ſo much caution, that one of them, having conveyed a young fox under his garment, ſuffered the creature to tear out his bowels with his teeth and claws, chooſing rather to die than be detected. Nor does this appear incredible, if we conſider what their young men can endure to this day; for we have ſeen many of them expire under the laſh at the altar of* *Diana Orthia.*

The *Iren*, repoſing himſelf after ſupper, uſed to order one of the boys to ſing a ſong; to another he put ſome queſtion which required a judicious anſwer: For example, *Who was the beſt man in the city?* or, *What he thought of*

* This is ſuppoſed to be the Diana *Taurica*, whoſe ſtatue Oreſtes is ſaid to have brought to Lacedæmon, and to whom human victims were offered. It is pretended that Lycurgus aboliſhed theſe ſacrifices, and ſubſtituted in their room the flagellation of young men, with whoſe blood the altar was at leaſt to be ſprinkled. But in truth, a deſire of overcoming all the weakneſſes of human nature, and thereby rendering his Spartans not only ſuperior to their neighbors, but to their ſpecies, runs through many of the inſtitutions of Lycurgus; which principle, if well attended to, thoroughly explains them, and without attending to which it is impoſſible to give any account at all of ſome of them.

ſuch an action? This accuſtomed them from their childhood to judge of the virtues, to enter into the affairs of their countrymen. For if one of them was aſked, Who is a good citizen, or who an infamous one, and heſitated in his anſwer, he was conſidered as a boy of ſlow parts, and of a ſoul that would not aſpire to honor. The anſwer was likewiſe to have a reaſon aſſigned for it, and proof conceived in few words. He whoſe account of the matter was wrong, by way of puniſhment had his thumb bit by the *Iren*. The old men and magiſtrates often attended theſe little trials, to ſee whether the *Iren* exerciſed his authority in a rational and proper manner. He was permitted, indeed to inflict the penalties; but when the boys were gone, he was to be chaſtiſed himſelf, if he had puniſhed them either with too much ſeverity or remiſſneſs.

The adopters of favorites alſo ſhared both in the honor and diſgrace of their boys; and one of them is ſaid to have been mulcted by the magiſtrates, becauſe the boy whom he had taken into his affections, let ſome ungenerous word or cry eſcape him, as he was fighting. This love was ſo honorable and in ſo much eſteem, that the virgins too had their lovers amongſt the moſt virtuous matrons. A competition of affection cauſed no miſunderſtanding, but rather a mutual friendſhip between thoſe that had fixed their regards upon the ſame youth, and an united endeavor to make him as accompliſhed as poſſible.

The boys were alſo taught to uſe ſharp repartee, ſeaſoned with humor, and whatever they ſaid was to be conciſe and pithy. For Lycurgus, as we have obſerved, fixed but a ſmall value on a conſiderable quantity of his iron money; but on the contrary, the worth of ſpeech was to conſiſt in its being compriſed in a few plain words, pregnant with a great deal of ſenſe; and he contrived that by long ſilence they might learn to be ſententious and acute in their replies. As debauchery often cauſes weakneſs and ſterility in the body, ſo the intemperance of the tongue makes converſation empty and inſipid. King Agis therefore, when a certain Athenian laughed at the Lacedæmonian ſhort ſwords and ſaid, *The jugglers would ſwallow them with eaſe upon the ſtage*, anſwered in his Laconic way, *And yet we can reach our enemies hearts with them.* Indeed, to me there ſeems to be ſomething in this conciſe manner of ſpeaking, which immediately reaches

the object aimed at, and forcibly ſtrikes the mind of the hearer. Lycurgus himſelf was ſhort and ſententious in his diſcourſe, if we may judge by ſome of his anſwers which are recorded; that, for inſtance, concerning the conſtitution. When one adviſed him to eſtabliſh a popular government in Lacedæmon, *Go*, ſaid he, *and firſt make a trial of it in thy own family.* That again, concerning ſacrifices to the Deity, when he was aſked why he appointed them ſo trifling and of ſo little value, *That we may never be in want*, ſays he, *of ſomething to offer him.* Once more, when they inquired of him, what ſort of martial exerciſes he allowed of, he anſwered, *All, except thoſe in which you ſtretch* out your hands.* Several ſuchlike replies of his are ſaid to be taken from the letters which he wrote to his countrymen: As to their queſtion, "How ſhall we beſt guard againſt the invaſion of an enemy?" *By continuing poor, and not deſiring in your poſſeſſions to be one above another.* And to the queſtion, whether they ſhould encloſe Sparta with walls, *That city is well fortified which has a wall of men inſtead of brick.* Whether theſe and ſome other letters aſcribed to him are genuine or not, is no eaſy matter to determine. However, that they hated long ſpeeches, the following apophthegms are a farther proof. King Leonidas ſaid to one who diſcourſed at an improper time about affairs of ſome concern, *My friend, you ſhould not talk ſo much to the purpoſe, of what it is not to the purpoſe to talk of.* Charilaus, the nephew of Lycurgus, being aſked why his uncle had made ſo few laws, anſwered, *To men of few words few laws are ſufficient.* Some people finding fault with Hecatæus the ſophiſt, becauſe when admitted to one of the public repaſts, he ſaid nothing all the time, Archidamidas replied, *He who knows how to ſpeak, knows alſo when to ſpeak.*

The manner of their repartees, which, as I ſaid, were ſeaſoned with humor, may be gathered from theſe inſtances. When a troubleſome fellow was peſtering Demaratus with impertinent queſtions, and this in particular ſeveral times repeated, "Who is the beſt man in Sparta?" He anſwered, *He that is leaſt like you.* To ſome who were commending the Eleans for managing the Olympic games with ſo much juſtice and propriety, Agis

* This was the form of demanding quarter in battle.

ſaid, *What great matter is it, if the Eleans do juſtice once in five years?* When a ſtranger was profeſſing his regard for Theopompus, and ſaying that his own countrymen called him *Philolacon* (a lover of the Lacedæmonians) the king anſwered him, *My good friend it were much better, if they called you Philopolites* (a lover of your own countrymen.) Pliſtonax, the ſon of Pauſanias, replied to an orator of Athens, who ſaid the Lacedæmonians had no learning, *True, for we are the only people of Greece that have learnt no ill of you.* To one who aſked what number of men there was in Sparta, Archidamidas ſaid, *Enough to keep bad men at a diſtance.*

Even when they indulged a vein of pleaſantry, one might perceive, that they would not uſe one unneceſſary word, nor let an expreſſion eſcape them that had not ſome ſenſe worth attending to. For one being aſked to go and hear a perſon who imitated the nightingale to perfection, anſwered, *I have heard the nightingale herſelf.* Another ſaid, upon reading this epitaph,

> Victims of Mars, at Selinus they fell,
> Who quench'd the rage of tyranny.——

"And they deſerved to fall, for, inſtead of *quenching* it, "they ſhould have let it *burn out.*" A young man anſwered one that promiſed him ſome game cocks that would ſtand their death, *Give me thoſe that will be the death of others.* Another ſeeing ſome people carried into the country in litters, ſaid, *May I never ſit in any place where I cannot riſe before the aged!* This was the manner of their apophthegms: So that it has been juſtly enough obſerved that the term *lakonizein* (to act the Lacedæmonian) is to be referred rather to the exerciſes of the mind, than thoſe of the body.

Nor were poetry and muſic leſs cultivated among them, than a conciſe dignity of expreſſion. Their ſongs had a ſpirit, which could rouſe the ſoul, and impel it in an enthuſiaſtic manner to action. The language was plain and manly, the ſubject ſerious and moral. For they conſiſted chiefly of the praiſes of heroes that had died for Sparta, or elſe of expreſſions of deteſtation for ſuch wretches as had declined the glorious opportunity, and rather choſe to drag on life in miſery and contempt. Nor did they forget to expreſs an ambition for glory ſuitable

to their reſpective ages. Of this it may not be amiſs to give an inſtance. There were three choirs on their feſtivals, correſponding with the three ages of man. The old men began,

Once in battle bold we ſhone;

the young men anſwered,

Try us; our vigor is not gone;

and the boys concluded,

The palm remains for us alone.

Indeed, if we conſider with ſome attention ſuch of the Lacedæmonian poems as are ſtill extant, and get into thoſe airs which were played upon the flute when they marched to battle, we muſt agree, that Terpander* and Pindar have very fitly joined valor and muſic together. The former thus ſpeaks of Lacedæmon,

There gleams the youth's bright falchion; there the muſe
Lifts her ſweet voice; there awful Juſtice opes
Her wide pavilion.

And Pindar ſings,

There in grave council ſits the ſage;
There burns the youth's reſiſtleſs rage
To hurl the quiv'ring lance;
The muſe with glory crowns their arms,
And Melody exerts her charms
And Pleaſure leads the dance.

Thus we are informed, not only of their warlike turn, but their ſkill in muſic. For, as the Spartan poet ſays,

To ſwell the bold notes of the lyre,
Becomes the warrior's lofty fire.

And the king always offered ſacrifice to the† muſes before a battle, putting his troops in mind, I ſuppoſe, of their early education and of the judgment that would

* Terpander was a poet and muſician too (as indeed they of thoſe times were in general) who added three ſtrings to the harp, which till then had but four. He flouriſhed about a hundred and twenty years after Homer.

† Xenophon ſays, the king who commanded the army, ſacrificed to Jupiter and Minerva on the frontier of his kingdom. Probably the muſes were joined with Minerva the patroneſs of ſcience.

be paſt upon them; as well as that thoſe divinities might teach them to deſpiſe danger, while they performed ſome exploit fit for *them* to celebrate.

On thoſe occaſions* they relaxed the ſeverity of their diſcipline, permitting their men to be curious in dreſſing their hair, and elegant in their arms and apparel, while they expreſſed their alacrity, like horſes full of fire, and neighing for the race. They let their hair, therefore, grow from their youth, but took more particular care, when they expected an action, to have it well combed and ſhining, remembering a ſaying of Lycurgus, that *a large head of hair made the handſome more graceful, and the ugly more terrible.* The exerciſes, too, of the young men, during the campaigns, were more moderate, their diet not ſo hard, and their whole treatment more indulgent: So that they were the only people in the world with whom military diſcipline wore in time of war, a gentler face than uſual. When the army was drawn up, and the enemy near, the king ſacrificed a goat, and commanded them all to ſet garlands upon their heads, and the muſicians to play *Caſtor's* march, while himſelf began the *pæan* which was the ſignal to advance. It was at once a ſolemn and dreadful ſight, to ſee them meaſuring their ſteps to the ſound of muſic, and without the leaſt diſorder in their ranks or tumult of ſpirits, moving forward cheerfully and compoſedly, with harmony, to battle. Neither fear nor raſhneſs was likely to approve men ſo diſpoſed, poſſeſſed as they were of a firm preſence of mind, with courage and confidence of ſucceſs as under the conduct of heaven. When the king advanced againſt the enemy, he had always with him ſome one that had been crowned in the public games of Greece. And they tell us, that a Lacedæmonian, when large ſums were offered him on condition that he would not enter the

* The true reaſon of this was, in all probability, that war might be leſs burdenſome to them; for to render them bold and warlike was the reigning paſſion of their legiſlator. Under this article we may add, that they were forbidden to remain long encamped in the ſame place, as well to hinder their being ſurpriſed, as that they might be more troubleſome to their enemies, by waſting every corner of their country. They were alſo forbidden to fight the ſame enemy often. They ſlept all night in their armor; but their outguards were not allowed their ſhields, that being unprovided of defence, they might not dare to ſleep. In all expeditions they were careful in the performance of religious rites; and, after their evening meal was over, the ſoldiers ſung together hymns to their gods.

Olympic lists, refused them: Having with much difficulty thrown his antagonist, one put this question to him, "Spartan, what wilt you get by this victory?" He answered with a smile, *I shall have the honor to fight foremost in the ranks, before my prince.* When they had routed the enemy, they continued the pursuit till they were assured of the victory: After that they immediately desisted; deeming it neither generous nor worthy of a Grecian to destroy those who made no farther resistance. This was not only a proof of magnanimity, but of great service to their cause. For when their adversaries found that they killed such as stood it out, but spared the fugitives, they concluded it was better to fly than to meet their fate upon the spot.

Hippias the sophist tells us, that Lycurgus himself was a man of great personal valor, and an experienced commander.* Philostephanus also ascribes to him the first division of the cavalry into troops of fifty who were drawn up in a square body. But Demetrius the Phalerean says, that he never had any military employment, and that there was the profoundest peace imaginable when he established the constitution of Sparta. His providing for a cessation of arms during the Olympic games, is likewise a mark of the humane and peaceable man. Some, however, acquaint us, and, among the rest, Hermippus, that Lycurgus at first had no communication with Iphitus; but coming that way, and happening to be a spectator, he heard behind him a human voice (as he thought) which expressed some wonder and displeasure that he did not put his countrymen upon resorting to so great an assembly. He turned round immediately, to discover whence the voice came, and as there was no man to be seen, concluded it was from heaven. He joined Iphitus, therefore; and ordering along with him, the ceremonies of the festival, rendered it more magnificent and lasting.

The discipline of the Lacedæmonians continued after they were arrived at years of maturity. For no man was at liberty to live as he pleased, the city being like one great camp, where all had their stated allowance, and knew their public charge, *each man concluding that he was*

* Xenophon, in his treatise of the Spartan commonwealth, says, Lycurgus brought military discipline to great perfection, and gives us a detail of his regulations and improvements in the art of war; some of which I have mentioned in the foregoing note.

born not for himself, but for his country. Hence, if they had no particular orders, they employed themselves in inspecting the boys, and teaching them something useful, or in learning of those that were older than themselves. One of the greatest privileges that Lycurgus procured his countrymen, was the enjoyment of leisure, the consequence of his forbidding them to exercise any mechanic trade. It was not worth their while to take great pains to raise a fortune, since riches there, were of no account: And the *Helotes*, who tilled the ground, were answerable for the produce abovementioned. To this purpose we have a story of a Lacedæmonian, who happening to be at Athens while the court sat, was informed of a man who was fined for idleness; and when the poor fellow was returning home in great dejection, attended by his condoling friends, he desired the company to show him the person that was *condemned for keeping up his dignity*. So much beneath them they reckoned all attention to mechanic arts and all desire of riches!

Lawsuits were banished from Lacedæmon with money. The Spartans knew neither riches nor poverty, but possessed an equal competency, and had a cheap and easy way of supplying their few wants. Hence, when they were not engaged in war, their time was taken up with dancing, feasting, hunting, or meeting to exercise, or converse. They went not to market under thirty years of age,* all their necessary concerns being managed by their relations and adopters. Nor was it reckoned a credit to the old to be seen sauntering in the market place; it was deemed more suitable for them to pass great part of the day in the schools of exercise, or places of conversation. Their discourse seldom turned upon money or business of trade, but upon the praise of the excellent, or the contempt of the worthless; and the last was expressed with that pleasantry and humor, which conveyed instruction and correction without seeming to intend it. Nor was Lycurgus himself immoderately severe in his manner; but, as Sosibius tells us, he dedicated a little statue to the god of laughter, in each hall. He considered

* This also is said to have been the age when they began to serve in the army. But as they were obliged to forty years' service before the law exempted them from going into the field, I incline to the opinion of those writers who think that the military age is not well ascertained.

facetiousness as a seasoning of their hard exercise and diet, and therefore ordered it to take place on all proper occasions, in their common entertainments and parties of pleasure.

Upon the whole, he taught his citizens to think nothing more disagreeable than to live by (or for) themselves. Like bees, they acted with one impulse for the public good, and always assembled about their prince. They were possessed with a thirst of honor, an enthusiasm bordering upon insanity, and had not a wish but for their country. These sentiments are confirmed by some of their aphorisms. When Pædaretus lost his election for one of the *three hundred*, he went away *rejoicing that there were three hundred better men than himself found in the city.** Pisistratidas going with some others, ambassador to the king of Persia's lieutenants, was asked whether they came with a public commission, or on their own account; to which he answered, *If successful, for the public; if unsuccessful, for ourselves.* Agrileonis, the mother of Brasidas,† asking some Amphipolitans that waited upon her at her house, whether Brasidas died honorably, and as became a Spartan; they greatly extolled his merit, and said there was not such a man left in Sparta; whereupon she replied, *Say not so my friends; for Brasidas was indeed a man of honor, but Lacedæmon can boast of many better men than he.*

The senate, as I said before, consisted at first of those that were assistants to Lycurgus in his great enterprise. Afterwards to fill up any vacancy that might happen, he ordered the most worthy man to be selected, of those that were full three score years old. This was the most respectable dispute in the world, and the contest was truly glorious; for it was not who should be swiftest among the swift, or strongest of the strong, but who was the wisest and best among the good and wise. He who had the preference was to bear this mark of superior excellence through life, this great authority, which put into his hands the

*Xenophon says, it was the custom for the *ephori* to appoint three officers, each of whom was to select an hundred men, the best he could find; and it was a point of great emulation to be one of these three hundred.

†Brasidas, the Lacedæmonian general, defeated the Athenians in a battle fought near Amphipolis, a town of Macedonia, on the banks of the Strymon, but lost his life in the action. *Thucydid. lib. v.*

lives and honor of the citizens, and every other important affair. The manner of the election was this: When the people were assembled, some persons appointed for the purpose were shut up in a room near the place, where they could neither see nor be seen, and only hear the shouts of the constituents;* for by them they decided this and most other affairs. Each candidate walked silently through the assembly, one after another according to lot. Those that were shut up had writing tables, in which they set down in different columns the number and loudness of the shouts, without knowing who they were for; only they marked them as first, second, third, and so on, according to the number of competitors. He that had the most and loudest acclamations, was declared duly elected. Then he was crowned with a garland, and went round to give thanks to the gods; a number of young men followed, striving which should extol him most, and the women celebrated his virtues in their songs, and blessed his worthy life and conduct. Each of his relations offered him a repast, and their address on the occasion was, *Sparta honors you with this collation.* When he had finished the procession, he went to the common table, and lived as before. Only two portions were set before him, one of which he carried away; and as all the women related to him attended at the gates of the public hall, he called her for whom he had the greatest esteem, and presented her with the portion, saying at the same time, *That which I received as a mark of honor, I give to you.* Then she was conducted home with great applause by the rest of the women.

Lycurgus likewise made good regulations with respect to burials. In the first place, to take away all superstition, he ordered the dead to be buried in the city, and even permitted their monuments to be erected near the temples; accustoming the youth to such sights from their infancy, that they might have no uneasiness from them, nor any horror for death, as if people were polluted with the touch of a dead body, or with treading upon a grave. In the next place he suffered nothing to be buried with the corpse, except the red cloth and the olive leaves in which

* As this was a tumultuary and uncertain way of deciding who had the majority, they were often obliged to separate the people and count the votes. Aristotle thinks that in such a case persons should not offer themselves candidates, or solicit the office or employment, but be called to it merely for their abilities and their merit.

it was wrapt.* Nor would he suffer the relations to inscribe any names upon the tombs, except of those men that fell in battle, or those women who died in some sacred office. He fixed eleven days for the time of mourning; on the twelfth they were to put an end to it after offering sacrifice to Ceres. No part of life was left vacant and unimproved, but even with their necessary actions he interwove the praise of virtue and the contempt of vice; and he so filled the city with living examples, that it was next to impossible, for persons who had these from their infancy before their eyes, not to be drawn and formed to honor.

For the same reason he would not permit all that desired it, to go abroad and see other countries, lest they should contract foreign manners, gain traces of a life of little discipline, and of a different form of government. He forbade strangers too† to resort to Sparta, who could not assign a good reason for their coming; not, as Thucydides says, out of fear they should imitate the constitution of that city, and make improvements in virtue, but lest they should teach his own people some evil. For along with foreigners come new subjects of discourse;‡ new discourse produces new opinions; and from these there necessarily spring new passions and desires, which, like discords in music, would disturb the established government. He, therefore, thought it more expedient for the city, to keep out of it corrupt customs and manners, than even to prevent the introduction of a pestilence.

Thus far, then, we can perceive no vestiges of a disregard to right and wrong, which is the fault some people find with the laws of Lycurgus, allowing them well enough

* Ælian tells us (l. vi. c. 6.) that not all the citizens indifferently were buried in the red cloth and olive leaves, but only such as had distinguished themselves particularly in the field.

† He received with pleasure such strangers as came and submitted to his laws, and assigned them shares of land, which they could not alienate. Indeed, the lots of all the citizens were unalienable.

‡ Xenophon, who was an eyewitness, imputes the changes in the Spartan discipline to foreign manners. But in fact they had a deeper root. When the Lacedæmonians, instead of keeping to their lawgiver's injunction, only to defend their own country, and to make no conquests, carried their victorious arms over all Greece and into Asia itself, then foreign gold and foreign manners came into Sparta, corrupted the simplicity of its institutions, and at last overturned that republic.

calculated to produce valor, but not to promote juſtice. Perhaps it was the *Cryptia*,* as they called it, or *ambuſcade*, if that was really one of this lawgiver's inſtitutions, as Ariſtotle ſays it was, which gave Plato ſo bad an impreſſion both of Lycurgus and his laws. The governors of the youth ordered the ſhrewdeſt of them from time to time to diſperſe themſelves in the country, provided only with daggers and ſome neceſſary proviſions. In the day time they hid themſelves, and reſted in the moſt private places they could find, but at night they ſallied out into the roads and killed all the *Helotes* they could meet with. Nay, ſometimes by day, they fell upon them in the fields, and murdered the ableſt and ſtrongeſt of them. Thucydides relates in his hiſtory of the Peloponneſian war, that the Spartans ſelected ſuch of them as were diſtinguiſhed for their courage, to the number of two thouſand or more, declared them free, crowned them with garlands, and conducted them to the temples of the gods; but ſoon after they all diſappeared; and no one could, either then or ſince, give account in what manner they were deſtroyed. Ariſtotle particularly ſays, that the *ephori*, as ſoon as they

* The cruelty of the Lacedæmonians towards the *Helotes*, is frequently ſpoken of, and generally decried by all authors; though Plutarch, who was a great admirer of the Spartans endeavors to palliate it as much as may be. Theſe poor wretches were marked out for ſlaves in their dreſs, their geſture, and, in ſhort, in every thing. They wore dogſkin bonnets, and ſheepſkin veſts; they were forbidden to learn any liberal art, or to perform any act worthy of their maſters. Once a day they received a certain number of ſtripes, for fear they ſhould forget they were ſlaves; and to crown all, they were liable to this *cryptia*, which was ſure to be executed on all ſuch as ſpoke, looked, or walked like freemen; a cruel and unneceſſary expedient, and unworthy of a virtuous people. The *ephori*, indeed, declared war againſt them. Againſt whom? Why, againſt poor naked ſlaves, who tilled their lands, dreſſed their food, and did all thoſe offices for them which they were too proud to do for themſelves. Plutarch, according to cuſtom, endeavors to place all this cruelty far lower than the times of Lycurgus; and alleges that it was introduced on account of the *Helotes* joining with the Meſſenians after a terrible earthquake, that happened about 467 years before the birth of Chriſt, whereby a great part of Lacedæmon was overthrown, and in which above twenty thouſand Spartans periſhed. But Elian tells us expreſsly (Hiſt. Var. l. iii.) that it was the common opinion in Greece, that this very earthquake was a judgment from heaven upon the Spartans for treating theſe *Helotes* with ſuch inhumanity.

were inveſted in their office, declared war againſt the *Helotes*, that they might be maſſacred under pretence of law. In other reſpects they treated them with great inhumanity; ſometimes they made them drink till they were intoxicated, and in that condition led them into the public halls, to ſhow the young men what drunkenneſs was. They ordered them too to ſing mean ſongs, and to dance ridiculous dances, but not to meddle with any that were genteel and graceful. Thus they tell us, that when the Thebans afterwards invaded Laconia, and took a great number of Helotes priſoners, they ordered them to ſing the odes of Terpander, Alcman, or Spendon the Lacedæmonian, but they excuſed themſelves, alleging that it was forbidden by their maſters. Thoſe who ſay that a freeman in Sparta was moſt a freeman, and a ſlave moſt a ſlave, ſeem well to have conſidered the difference of ſtates. But in my opinion, it was in after times that theſe cruelties took place among the Lacedæmonians; chiefly after the great earthquake, when, as hiſtory informs us, the *Helotes*, joining the Meſſenians, attacked them, did infinite damage to the country, and brought the city to the greateſt extremity. I can never aſcribe to Lycurgus ſo abominable an act as that of the *ambuſcade*. I would judge in this caſe by the mildneſs and juſtice which appeared in the reſt of his conduct, to which alſo the gods gave their ſanction.

When his principal inſtitutions had taken root in the manners of the people, and the government was come to ſuch maturity as to be able to ſupport and preſerve itſelf, then, as Plato ſays of the Deity, that he rejoiced when he had created the world, and given it its firſt motion; ſo Lycurgus was charmed with the beauty and greatneſs of his political eſtabliſhment, when he ſaw it exemplified in fact, and move on in due order. He was next deſirous to make it immortal, ſo far as human wiſdom could affect it, and to deliver it down unchanged to the lateſt times. For this purpoſe he aſſembled all the people, and told them, the proviſions he had already made for the ſtate were indeed ſufficient for virtue and happineſs, but the greateſt and moſt important matter was ſtill behind, which he could not diſcloſe to them till he had conſulted the oracle; that they muſt therefore inviolably obſerve his laws without altering any thing in them, till he returned from Delphi; and then he would acquaint them with the pleaſure of Apollo. When they had all promiſed to do ſo, and deſired him to ſet forward, he took an oath of the kings and ſenators, and

afterwards of all the citizens, that they would abide by the preſent eſtabliſhment till Lycurgus came back. He then took his journey to Delphi.

When he arrived there, he offered ſacrifice to the gods, and conſulted the oracle, whether his laws were ſufficient to promote virtue, and ſecure the happineſs of the ſtate. Apollo anſwered that the laws were excellent, and that the city which kept to the conſtitution he had eſtabliſhed would be the moſt glorious in the world. This oracle Lycurgus took down in writing, and ſent it to Sparta. He then offered another ſacrifice, and embraced his friends and his ſon, determined never to releaſe his citizens from their oath, but voluntarily there put a period to his life;* when he was yet of an age when life was not a burden, when death was not deſirable, and while he was not unhappy in any one circumſtance. He, therefore, deſtroyed himſelf by abſtaining from food, perſuaded that the very death of lawgivers ſhould have its uſe, and their exit, ſo far from being inſignificant, have its ſhare of virtue to be conſidered as a great action.† To him indeed whoſe performances were ſo illuſtrious, the concluſion of life was the crown of happineſs, and his death was left guardian of thoſe invaluable bleſſings he had procured his countrymen through life, as they had taken an oath not to depart from his eſtabliſhment till his return. Nor was he deceived in his expectations. Sparta continued ſuperior to the reſt of Greece both in its government at home and reputation abroad, ſo long as it retained the inſtitution of Lycurgus; and this it did during the ſpace of five hundred years, and the reign of fourteen ſucceſſive kings down to Agis the ſon of Archidamus. As for the appointment of the *ephori*, it was ſo far from weakening the conſtitution, that it gave it additional vigor, and though it ſeemed to be eſtabliſhed in favor of the people, it ſtrengthened the ariſtocracy.

But in the reign of Agis money found its way into Sparta, and with money came its inſeparable attendant, avarice. This was by means of Lyſander; who, though himſelf incapable of being corrupted by money, filled his country with the love of it, and with luxury too. He

* Yet Lucian ſays that Lycurgus died at the age of 85.

† After all this pompous account, Plutarch himſelf acknowledges that authors are not well agreed, how and where this great man died. That he ſtarved himſelf is improbable; but that he returned no more to his country, ſeems to be perfectly agreeable to his manner of acting, as well as to the current of hiſtory.

brought both gold and ſilver from the wars,* and thereby broke through the laws of Lycurgus. While theſe were in force, Sparta was not ſo much under the political regulations of a commonwealth, as the ſtrict rules of a philoſophic life: And as the poets feign of Hercules, that only with a club and lion's ſkin he travelled over the world, clearing it of lawleſs ruffians and cruel tyrants; ſo the Lacedæmonians with a piece of † parchment and coarſe coat kept Greece in a voluntary obedience, deſtroyed uſurpation and tyranny in the ſtates, put an end to wars, and laid ſeditions aſleep, very often without either ſhield or lance, and only by ſending one ambaſſador; to whoſe directions all parties concerned immediately ſubmitted. Thus bees, when their prince appears, compoſe their quarrels and unite in one ſwarm. So much did juſtice and good government prevail in that ſtate, that I am ſurpriſed at thoſe who ſay, the Lacedæmonians knew indeed how to obey, but not how to govern; and on this occaſion quote the ſaying of king Theopompus, who, when one told him, that *Sparta was preſerved by the good adminiſtration of its kings*, replied, *Nay, rather by the obedience*

* Xenophon acquaints us, that when Lyſander had taken Athens, he ſent to Sparta many rich ſpoils and 470 talents of ſilver. The coming of this huge maſs of wealth created great diſputes at Sparta. Many celebrated Lyſander's praiſes, and rejoiced exceedingly at this good fortune, as they called it; others, who were better acquainted with the nature of things, and with their conſtitution, were of quite another opinion: They looked upon the receipt of this treaſure as an open violation of the laws of Lycurgus; and they expreſſed their apprehenſions loudly that, in proceſs of time, they might, by a change in their manners, pay infinitely more for this money than it was worth. The event juſtified their fears.

† This was the *ſcytale*, the nature and uſe of which Plutarch explains in the life of Lyſander. He tells us, that when the magiſtrates gave their commiſſion to any admiral or general, they took two round pieces of wood, both exactly equal in breadth and thickneſs (Thucydides adds, that they were ſmooth and long;) one they kept themſelves, the other was delivered to their officer. When they had any thing of moment, which they would ſecretly convey to him, they cut a long narrow ſcroll of parchment, and rolling it about their own ſtaff, one fold cloſe upon another, they wrote their buſineſs on it: When they had wrote what they had to ſay, they took off the parchment, and ſent it to the general; and he applying it to his own ſtaff, the characters which before were confuſed and unintelligible, appeared then very plainly.

of their ſubjects. It is certain that people will not continue pliant to thoſe who know not how to command; but it is the part of a good governor to teach obedience. He who knows how to lead well, is ſure to be well followed; and as it is by the art of horſemanſhip that a horſe is made gentle and tractable, ſo it is by the abilities of him that fills the throne that the people become ductile and ſubmiſſive. Such was the conduct of the Lacedæmonians, that people did not only endure, but even deſired to be their ſubjects. They aſked not of them, either ſhips, money, or troops, but only a Spartan general. When they had received him, they treated him with the greateſt honor and reſpect: So Gylippus was revered by the Sicilians, Braſidas by the Chalcidians, Lyſander, Callicratidas and Ageſilaus by all the people of Aſia. Theſe, and ſuch as theſe, wherever they came, were called moderators and reformers, both of the magiſtrates and people, and Sparta itſelf was conſidered as a ſchool of diſcipline, where the beauty of life and political order were taught in the utmoſt perfection. Hence Stratonicus ſeems facetiouſly enough to have ſaid that he would order *the Athenians to have the conduct of myſteries and proceſſions; the Eleans to preſide in games, as their particular province; and the Lacedæmonians to be beaten, if the others did amiſs**. This was ſpoken in jeſt; but Antiſthenes, one of the ſcholars of Socrates, ſaid (more ſeriouſly) of the Thebans, when he ſaw them pluming themſelves upon their ſucceſs at Leuctra, *They were juſt like ſo many ſchoolboys rejoicing that they had beaten their maſter.*

It was not, however, the principal deſign of Lycurgus, that his city ſhould govern many others, but he conſidered its *happineſs*, like that of a private man, as *flowing from virtue and ſelfconſiſtency*; he therefore ſo ordered and diſpoſed it, that by the freedom and ſobriety of its inhabitants, and their having a ſufficiency within themſelves, its continuance might be the more ſecure. Plato, Diogenes, Zeno, and other writers upon government, have taken Lycurgus for their model; and theſe have attained great

* Becauſe the teachers ſhould be anſwerable for the faults of their pupils. The pleaſantry of the obſervation ſeems to be this, That as the Lacedæmonians uſed to puniſh the parents or adopters of thoſe young people that behaved amiſs; now that they were the inſtructors of other nations, they ſhould ſuffer for their faults. Bryan's Latin text has it, that the Lacedæmonians *ſhould beat them.*—But there is no joke in that.

praiſe, though they left only an idea of ſomething excellent. Yet he who, not in idea and in words, but in fact, produced a moſt inimitable form of government, and by ſhowing a whole city of philoſophers,* confounded thoſe who imagine that the ſo much talked of ſtrictneſs of a philoſophic life is impracticable; he, I ſay, ſtands in the rank of glory far before the founders of all the other Grecian ſtates†. Therefore Ariſtotle is of opinion, that the honors paid him in Lacedæmon were far beneath his merit. Yet thoſe honors were very great; for he has a temple there, and they offer him a yearly ſacrifice, as a god. It is alſo ſaid, that when his remains were brought home, his tomb was ſtruck with lightning; a ſeal of divinity which no other man, however, eminent, has had, except Euripides, who died and was buried at Arethuſa in Macedonia. This was matter of great ſatisfaction and triumph to the friends of Euripides, that the ſame thing ſhould befal him after death, which had formerly happened to the moſt venerable of men, and the moſt favored of heaven. Some ſay, Lycurgus died at Cirrha; but Apollothemis will have it, that he was brought to Elis and died there; and Timæus and Ariſtoxenus write, that he ended his days in Crete; nay, Ariſtoxenus adds, that the Cretans ſhow his tomb at Pergamia, near the high road. We are told, he left an only ſon named Antiorus: And as he died without iſſue, the family was extinct. His friends and relations obſerved his anniverſary, which ſubſiſted for many ages, and the days on which they met for that purpoſe they called *Lycurgidæ*. Ariſtocrates, the ſon of Hipparchus, relates, that the friends of Lycurgus, with whom he ſojourned, and at laſt died in Crete, burned his body, and, at his requeſt, threw his aſhes into the ſea. Thus he

* Ariſtotle and Plato differ in this from Plutarch. Even Polybius, who was ſo great an admirer of the Spartan government, allows, that, though the Spartans, conſidered as individuals, were wiſe and virtuous, yet in their collective capacity they paid but little regard to juſtice and moderation.

† Solon, though a perſon of a different temper, was no leſs diſintereſted than Lycurgus. He ſettled the Athenian commonwealth, refuſed the ſovereignty when offered him, travelled to avoid the importunities of his countrymen, oppoſed tyranny in his old age, and when he found his oppoſition vain, went into voluntary exile. Lycurgus and Solon were both great men; but the former had the ſtronger, the latter the milder genius; the effects of which appeared in the commonwealths they founded.

guarded againſt the poſſibility of his remains being brought back to Sparta by the Lacedæmonians, leſt they ſhould then think themſelves releaſed from their oath, on the pretence that he was returned, and make innovations in the government. This is what we had to ſay of Lycurgus.

NUMA.

THERE is likewiſe a great diverſity amongſt hiſtorians about the time in which king Numa lived, though ſome families ſeem to trace their genealogy up to him with ſufficient accuracy. However, a certain writer called Clodius, in his emendations of chronology, affirms, that the ancient archives were deſtroyed when Rome was ſacked by the Gauls: And that thoſe which are now ſhown as ſuch, were forged in favor of ſome perſons who wanted to ſtretch their lineage far back, and to deduce it from the moſt illuſtrious houſes. Some ſay that Numa was the ſcholar of Pythagoras;* but others contend, that he was unacquainted with the Grecian literature, either alleging, that his own genius was ſufficient to conduct him to excellence, or that he was inſtructed by ſome *barbarian* philoſopher ſuperior to Pythagoras. Some again affirm, that Pythagoras of Samos flouriſhed about five generations below the times of Numa: But that Pythagoras the Spartan, who won the prize at the Olympic race in the ſixteenth Olympiad (about the third year of which it was that Numa came to the throne) travelling into Italy, became acquainted with that prince, and aſſiſted him in regulating the government. Hence many Spartan cuſtoms, taught by Pythagoras, were intermixed with the Roman. But this mixture might have another cauſe, as Numa was of Sabine extraction, and the Sabines declare themſelves to have been a Lacedæmonian colony.† It is difficult, however to adjuſt the

* Pythagoras the philoſopher went not into Italy till the reign of the elder Tarquin, which was in the fiftyfirſt Olympiad, and four generations (as Dionyſius of Halicarnaſſus tells us) after Numa.

† The ſame Dionyſius informs us, that he found in the hiſtory of the Sabines, that, while Lycurgus was guardian to his nephew Euromus (Charilaus it ſhould be) ſome of the Lacedæmonians, unable to endure the ſeverity of his laws, fled into Italy, and ſettled firſt at Pometia; from whence ſeveral of them removed into the country of

times exactly, particularly those that are only distinguished with the names of the Olympic conquerors; of which, we are told, Hippias, the Elean, made a collection at a late period, without sufficient vouchers. We shall now relate what we have met with most remarkable concerning Numa, beginning from that point of time which is most suitable to our purpose.

It was in the thirtyseventh year from the building of Rome, and of the reign of Romulus, on the seventh of the month of July (which day is now called *Nonæ Caprotinæ*) when that prince went out of the city to offer a solemn sacrifice at a place called the *Goat's Marsh*, in the presence of the senate and great part of the people. Suddenly there happened a great alteration in the air, and the clouds burst in a storm of wind and hail. The rest of the assembly were struck with terror, and fled, but Romulus disappeared, and could not be found either alive or dead. Upon this, the Senators fell under a violent suspicion, and a report was propagated against them among the people, that having long been weary of the yoke of kingly government, and desirous to get the power into their own hands, they had murdered the king. Particularly as he had treated them for some time in an arbitrary and imperious manner, But they found means to obviate this suspicion, by paying divine honors to Romulus, as a person that had been privileged from the fate of other mortals, and was only removed to a happier scene. Moreover, Proculus, a man of high rank, made oath that he saw Romulus carried up to heaven in complete armor, and heard a voice commanding that he should be called *Quirinus*.

Fresh disturbances and tumults arose in the city about the election of a new king, the later inhabitants being not yet thoroughly incorporated with the first, the commonalty fluctuating and unsettled in itself, and the patricians full of animosity and jealousies of each other. All, indeed, agreed that a king should be appointed, but they differed and debated, not only about the person to be fixed upon, but from which of the two nations he should be elected. For neither could they who with Ro-

the Sabines, and, uniting with that people, taught them their customs; particularly those relating to the conduct of war, to fortitude, patience, and a frugal and abstemious manner of living. This colony, then, settled in Italy 120 years before the birth of Numa.

mulus built the city, endure, that the Sabines, who had been admitted citizens, and obtained a ſhare of the lands, ſhould attempt to command thoſe from whom they had received ſuch privileges; nor yet could the Sabines depart from their claim of giving a king in their turn to Rome, having this good argument in their favor, that upon the death of Tatius, they had ſuffered Romulus peaceably to enjoy the throne, without a colleague. It was alſo to be conſidered, that they did not come as inferiors to join a ſuperior people, but by their rank and number added ſtrength and dignity to the city that received them. Theſe were the arguments on which they founded their claims. Leſt this diſpute ſhould produce an utter confuſion, whilſt there was no king, nor any ſteerſman at the helm, the ſenators made an order that the hundred and fifty members who compoſed their body,* ſhould each in their turns be attired in the robes of ſtate; in the room of *Quirinus*; offer the ſtated ſacrifices to the gods, and diſpatch the whole public buſineſs, ſix hours in the day, and ſix hours at night. This diſtribution of time, ſeemed well contrived, in point of equality amongſt the regents, and the change of power from hand to hand, prevented its being obnoxious to the people, who ſaw the ſame perſon, in one day and one night, reduced from a king to a private man. This occaſional adminiſtration the Romans call an *Interregnum*.

But though the matter was managed in this moderate and popular way, the ſenators could not eſcape the ſuſpicions and complaints of the people, that they were changing the government into an oligarchy, and, as they had the direction of all affairs in their hands, were unwilling to have a king. At laſt it was agreed between the two parties, that one nation ſhould chooſe a king out of the whole body of the other. This was conſidered as

* According to our author, in the life of Romulus, the number of the ſenators was 200. Indeed, Dionyſius ſays, that writers differed in this particular, ſome affirming, that 100 Senators were added to the original number, upon the union of the Sabines with the Romans; and others that only 50 were added. Livy gives the moſt probable account of the manner of the *Interregnum*. The ſenators, he ſays, divided themſelves into decuries or tens. Theſe decuries drew lots which ſhould govern firſt; and the decury to whoſe lot it fell, enjoyed the ſupreme authority for five days; yet in ſuch a manner, that one perſon only of the governing decury had the enſigns of ſovereignty at a time.

the beſt means of putting a ſtop to the preſent contention, and of inſpiring the king with an affection for both parties, ſince he would be gracious to theſe, becauſe they had elected him, and to thoſe as his kindred and countrymen. The Sabines leaving the Romans to their option, ſthey preferred a Sabine king of their own electing, to a Roman choſen by the Sabines. Conſulting, therefore, among themſelves,* they fixed upon Numa Pompilius, a Sabine, who was not of the number of thoſe that had migrated to Rome, but ſo celebrated for virtue, that the Sabines received the nomination even with greater applauſe than the Romans themſelves. When they had acquainted the people with their reſolution, they ſent the moſt eminent perſonages of both nations ambaſſadors, to entreat him to come and take upon him the government.

Numa was of Cures, a conſiderable city of the Sabines, from which the Romans, together with the incorporated Sabines, took the name of *Quirites*. He was the ſon of a perſon of diſtinction named Pomponius, and the youngeſt of four brothers. It ſeemed to be by the direction of the gods, that he was born the twentyfirſt of April, the ſame day that Rome was founded by Romulus. His mind was naturally diſpoſed to virtue; and he ſtill farther ſubdued it by diſcipline, patience, and philoſophy; not only purging it of the groſſer and more infamous paſſions, but even of that ambition and rapaciouſneſs which was reckoned honorable amongſt the *barbarians*; perſuaded that true fortitude conſiſts in the conqueſt of appetites by reaſon. On this account, he baniſhed all luxury and ſplendor from his houſe; and both the citizens and ſtrangers found in him a faithful counſellor, and an upright judge. As for his hours of leiſure, he ſpent them not in the purſuits of pleaſure, or ſchemes of profit, but in the worſhip of the gods, and in rational inquiries into their nature, and their power. His name became at length ſo illuſtrious, that Tatius, who was the aſſociate of Romulus in the kingdom, having an only daughter named Tatia, beſtowed her upon him. He was not, however, ſo much elated with this match as to remove

* The *interrex*, for the time being, having ſummoned the people, addreſſed them thus: "Romans, elect yourſelves a king; the ſenate give their conſent; and, if you chooſe a prince worthy to ſucceed Romulus, the ſenate will confirm your choice." The people were ſo well pleaſed with this condeſcenſion of the ſenate, that they remitted the choice to them.

to the court of his father in law, but continued in the country of the Sabines, paying his attentions to his own father, who was now grown old. Tatia was partaker of his retirement, and preferred the calm enjoyment of life with her husband in privacy, to the honors and distinction in which she might have lived with her father at Rome. Thirteen years after their marriage she died.

Numa then left the society of the city, and passed his time in wandering about alone in the sacred groves and lawns, in the most retired and solitary places. Hence the report concerning the goddess Egeria chiefly took its rise;* and it was believed that it was not from any inward sorrow or melancholly turn that he avoided human conversation, but from his being admitted to that which was more venerable and excellent, from the honor he had of a familiar intercourse with a divinity that loved him, which led him to happiness and knowledge more than mortal. It is obvious enough, how much this resembles many of the ancient stories received and delivered down by the Phrygians of Atys,† the Bythenians of Herodotus, and the Arcadians of Endymion; to whom might be added many others, who were thought to have attained to superior felicity, and to be beloved in an extraordinary manner by the gods. And indeed, it is rational enough to suppose, that the deity would not place his affection upon horses or birds, but rather upon human beings, eminently distinguished by virtue; and that he neither dislikes nor disdains to hold

* Numa's inclination to solitude, and his custom of retiring into the secret places of the forest of Aricia, gave rise to several popular opinions. Some believed, that the nymph Egeria herself dictated to him the laws, both civil and religious, which he established. And, indeed, he declared so himself, in order to procure a divine sanction to them. But, as no great man is without aspersions, others have thought, that, und this affected passion for woods and caves, was concealed another more real and less chaste. This gave occasion to that sarcasm of Juvenal, in speaking of the grove of Egeria (Sat. iii. ver. 12.)

Hic ubi nocturnæ Numæ constituebat amicæ.

Ovid says, that to remove her grief for the loss of Numa, Diana changed her into a fountain which still bears her name. Metam. l. xv.

†Atys was said to be beloved by the goddess Cybele, and Endymion by Diana; but we believe there is no where else any mention made of this Herodotus, or Rhodotus, as Dacier from his manuscript calls him.

converſation with a man of wiſdom and piety. But that a *divinity* ſhould be captivated with the external beauty of any human body is irrational to believe. The Egyptians, indeed, make a diſtinction in this caſe, which they think not an abſurd one, that it is not impoſſible for a woman to be impregnated by the approach of ſome divine ſpirit; but that a man can have no corporeal intercourſe with a goddeſs. But they do not, however, conſider that a mixture, be it of what ſort it may, equally communicates its being. In ſhort, the regard which the gods have for men, though, like a human paſſion, it be called love, muſt be employed in forming their manners and raiſing them to higher degrees of virtue. In this ſenſe we may admit the aſſertion of the poets, that Phorbas,* Hyacinthus, and Admetus were beloved by Apollo; and that Hippolytus, the Sicyonian, was equally in his favor; ſo that whenever he ſailed from Cirrha to Sicyon, the prieſteſs, to ſignify Apollo's ſatisfaction, repeated this heroic verſe:

He comes, again the much loved hero comes.

It is alſo fabled, that Pan was in love with Pindar†, on account of his poetry; and that Archilochus and Heſiod,‡

* Phorbas was the ſon of Triopas, king of Argos. He delivered the Rhodians from a prodigious number of ſerpents that infeſted their iſland, and particularly from one furious dragon that had devoured a great many people. He was, therefore, ſuppoſed to be dear to Apollo, who had ſlain the Python. After his death he was placed in the heavens, with the dragon he had deſtroyed, in the conſtellation *Ophiucus*, or *Sarpentarius*.

Hyacinthus was the ſon of Amyclas, founder of the city of Amyclæ, near Sparta. He was beloved by Apollo and Zephyrus, and was killed in a fit of jealouſy by the latter, who, with a puff of wind, cauſed a quoit thrown by Apollo to fall upon his head. He was changed into a flower which bears his name. *Vide* Pauſan. de Laconic. l. iii. et Ovid. Metam. l. x. fab. 5.

Admetus was the ſon of Pheres, king of Theſſaly. It is ſaid that Apollo kept his ſheep.

† Pindar had a particular devotion for the god Pan, and therefore took up his abode near the temple of Rhea and Pan. He compoſed the hymns which the Theban virgins ſung on the feſtival of that deity; and it is ſaid he had the happineſs to hear Pan himſelf ſinging one of his odes.

‡ Archilochus was ſlain by a ſoldier of Naxos, who was obliged by the prieſteſs of Apollo to make expiation for having killed a

after their death, were honored by the heavenly powers for the ſame reaſon. Sophocles too (as the ſtory goes) was bleſſed in his lifetime with the converſation of the god Æſculapius, of which many proofs ſtill remain; and another deity procured him burial.* Now if we admit that theſe were ſo highly favored, ſhall we deny that Zaleucus,† Minos, Zoroaſter, Numa and Lycurgus, kings and lawgivers, were happy in the ſame reſpect? Nay, rather, we ſhall think that the gods might ſeriouſly converſe with ſuch excellent perſons as theſe, to inſtruct and encourage them in their great attempts; whereas, if they indulged poets and muſicians in the ſame grace, it muſt be by way of diverſion. To ſuch as are of another opinion, I ſhall ſay, however with Bacchylides, *The way is broad.* For it is no unplauſible account of the matter which others give, when they tell us, that Lycurgus, Numa, and other great men, finding their people difficult to manage, and alterations to be made in their ſeveral governments, pretended commiſſions from heaven, which were ſalutary, at leaſt to thoſe for whom they were invented.

Numa was now in his fortieth year, when ambaſſadors came from Rome to make him an offer of the kingdom. The ſpeakers were Proculus and Veleſus, whom the people before had caſt their eyes upon for the royal dignity, the Romans being attached to Proculus, and the Sabines to Veleſus. As they imagined that Numa would gladly embrace his good fortune, they made but a ſhort ſpeech. They found it, however, no eaſy matter to perſuade him, but were obliged to make uſe of much entreaty to draw him from that peaceful retreat he was ſo fond of, to the government of a city, born, as it were, and brought up in war. In the preſence, therefore, of his father, and one of his kinſmen, named Marcius, he gave them this anſwer:

man conſecrated to the muſes.—As for Heſiod, the Orchomenians, a people of Bœotia, being terribly afflicted by a plague, were ordered by the oracle to remove the bones of that poet, from Naupactus in Ætolia, into their country.

* Sophocles died at Athens, while Lyſander was carrying on the ſiege of the city; and Bacchus is ſaid to have appeared to the Spartan general in a dream, and ordered him to permit the new Athenian Syren to be buried at Decelea.

† Zaleucus gave laws to the Locrians in Magna Græcia; Zoroaſter, one of the *magi* and king of the Bactrians, to his own ſubjects, and Minos to the people of Crete.

"Every change of human life has its dangers; but when "a man has a ſufficiency for every thing, and there is no- "thing in his preſent ſituation to be complained of, what "but madneſs can lead him from his uſual tract of life, "which, if it has no other advantage, has that of certain- "ty, to experience another as yet doubtful and unknown? "But the dangers that attend this government are be- "yond an uncertainty, if we may form a judgment from "the fortunes of Romulus, who labored under the ſuſpi- "cion of taking off Tatius, his colleague, and was ſup- "poſed to have loſt his own life with equal injuſtice. "Yet Romulus is celebrated as a perſon of divine origin, "as ſupernaturally nouriſhed when an infant, and moſt "wonderfully preſerved. For my part, I am only of "mortal race, and you are ſenſible my nurſing and educa- "tion boaſt of nothing extraordinary. As for my char- "acter, if it has any diſtinction, it has been gained in a "way not likely to qualify me for a king, in ſcenes of re- "poſe, and employments by no means arduous. My gen- "ius is inclined to peace, my love has long been fixed "upon it, and I have ſtudiouſly avoided the confuſion of "war: I have alſo drawn others, ſo far as my influence "extended, to the worſhip of the gods, to mutual offices "of friendſhip, and to ſpend the reſt of their time in till- "ing the ground, and feeding cattle. The Romans may "have unavoidable wars left upon their hands by their "late king, for the maintaining of which you have "need of another more active and more enterpriſing. "Beſides the people are of a warlike diſpoſition, ſpirited "with ſucceſs, and plainly enough diſcover their inclina- "tion to extend their conqueſts. Of courſe, therefore, a "perſon who has ſet his heart upon the promoting of re- "ligion and juſtice, and drawing men off from the love "of violence and war, would ſoon become ridiculous and "contemptible to a city that has more occaſion for a general "than a king."

Numa, in this manner declining the crown, the Romans, on the other hand, exerted all their endeavors to obviate his objections, and begged of him not to throw them into confuſion and civil war again, as there was no other whom both parties would unanimouſly elect. When the ambaſſadors had retired, his father and his friend Marcius privately urged him by all the arguments in their power, to receive this great and valuable gift of heaven.

"If contented, ſaid they, "with a competence, you de-
"ſire not riches, nor aſpire after the honor of ſovereign-
"ty, having a higher and better diſtinction in virtue;
"yet conſider that a king is the miniſter of God, who now
"awakens, and puts in action your native wiſdom and
"juſtice; decline not, therefore, an authority which to
"a wiſe man is a field for great and good actions; where
"dignity may be added to religion, and men may be
"brought over to piety, in the eaſieſt and readieſt way,
"by the influence of the prince. Tatius, though a
"ſtranger, was beloved by this people, and they pay
"divine honors to the memory of Romulus. Beſides,
"who knows, as they are victorious, but they may be
"ſatiated with war, and having no farther wiſh for
"triumphs and ſpoils, may be deſirous of a mild and
"juſt governor, for the eſtabliſhing of good laws, and
"the ſettling of peace? But ſhould they be ever ſo ar-
"dently inclined to war, yet is it not better to turn their
"violence another way, and to be the centre of union
"and friendſhip between the country of the Sabines, and
"ſo great and flouriſhing a ſtate as that of Rome?" Theſe inducements, we are told, were ſtrenghtened by auſpicious omens, and by the zeal and ardor of his fellow-citizens, who as ſoon as they had learned the ſubject of the embaſſy, went in a body to entreat him to take the government upon him, as the only means to appeaſe all diſſenſions, and effectually incorporate the two nations into one.

When he had determined to go, he offered ſacrifice to the gods, and then ſet forward to Rome. Struck with love and admiration of the man, the ſenate and people met him on the way; the women welcomed him with bleſſings and ſhouts of joy; the temples were crowded with ſacrifices; and ſo univerſal was the ſatisfaction, that the city might ſeem to have received a kingdom inſtead of a king. When they were come into the *Forum*, Spurius Vettius, whoſe turn it then was to be *Interrex*, put it to the vote, whether Numa ſhould be king, and all the citizens agreed to it with one voice. The robes and other diſtinctions of royalty then were offered him, but he commanded them to ſtop, as his authority yet wanted the ſanction of heaven. Taking, therefore, with him the prieſts and *augurs*, he went up to the *Capitol*, which the Romans at that time called the *Tarpeian* rock. There

the chief of the *augurs* covered the head of Numa,* and turned his face towards the ſouth; then ſtanding behind him, and laying his right hand upon his head, he offered up his devotions and looked around him, in hopes of ſeeing birds, or ſome other ſignal from the gods. An incredible ſilence reigned among the people, anxious for the event, and loſt in ſuſpenſe, till the auſpicious birds appeared and paſſed on the right hand. Then Numa took the royal robe, and went down from the mount to the people, who received him with loud acclamations, as the moſt pious of men, and moſt beloved of the gods.

His firſt act of government was to diſcharge the body of three hundred men, called *Celeres*,† whom Romulus always kept about his perſon as guards; for he neither choſe to diſtruſt thoſe who put confidence in him, nor to reign over a people that could diſtruſt him. In the next place, to the prieſts of Jupiter and Mars he added one for Romulus, whom he ſtyled *Flamen Quirinalis*. *Flamines* was a common name for prieſts before that time, and it is ſaid to have been corrupted from *Pilamines*, a term derived from *Piloi*, which in Greek ſignifies *caps*‡ (for they wore, it ſeems, a kind of caps or hoods;) and the Latin language had many more Greek words mixed with it then, than it has at this time. Thus, royal mantles were by the Romans called *Kænæ*, which Juba aſſures us was from the Greek *Chlænæ*, and the name of *Camillus*,§ given to the youth

* So it is in the text of Plutarch, as it now ſtands; but it appears from Livy, that the *augur* covered his own head, not that of Numa. *Augur ad lævam ejus, capite velato, ſedem cepit*, &c. And indeed, the augur always covered his head in a gown peculiar to his office, called *Læna*, when he made his obſervations. Mezeray reconciles theſe writers, and removes the ſeeming miſtake of Plutarch, by a reading which Francis Robertel had found in an ancient manuſcript, τον μεν εις μεσημβριαν τρεψας, εγκεκαλυμμενος αυτος, και παρασας εξωθεν. If this be conſidered only as an emendation, it is a very good one.

† Numa did not make uſe of them as guards, but as inferior miniſters, who were to take care of the ſacrifices, under the direction of the tribunes, who had commanded them in their military capacity.

‡ Others think they took their names from the flame colored tufts they had on their caps. They were denominated from the particular god to whom their miniſtry was confined, as *Flamen Dialis*, the Prieſt of Jupiter; *Flamen Martialis*, the Prieſt of Mars.

§ Camillus is derived from the Bœotic καδμιλος, which properly ſignifies a ſervitor. In every temple there was a youth of quality,

who ſerved in the temple of Jupiter, and who was to have both his parents alive, was the ſame which ſome of the Greeks give to Mercury, on acount of his being an attendant of that god.

Numa having ſettled theſe matters with a view to eſtabliſh himſelf in the people's good graces, immediately after attempted to ſoften them, as iron is ſoftened by fire, and to bring them from a violent and warlike diſpoſition, to a juſter and more gentle temper. For, if any city ever was *in a ſtate of inflammation*, as Plato expreſſes it, Rome certainly was, being compoſed at firſt of the moſt hardy and reſolute men, whom boldneſs and deſpair had driven thither from all quarters, nouriſhed and grown up to power by a ſeries of wars, and ſtrengthened even by blows and conflicts, as piles fixed in the ground become firmer under the ſtrokes of the rammer. Perſuaded that no ordinary means were ſufficient to form and reduce ſo high ſpirited and untractable a people to mildneſs and peace, he called in the aſſiſtance of religion. By ſacrifices, religious dances, and proceſſions which he appointed, and wherein himſelf officiated, he contrived to mix the charms of feſtivity and ſocial pleaſure with the ſolemnity of the ceremonies. Thus he ſoothed their minds, and calmed their fierceneſs and martial fire. Sometimes, alſo, by acquainting them with prodigies from heaven, by reports of dreadful apparitions and menacing voices, he inſpired them with terror, and humbled them with ſuperſtition. This was the principal cauſe of the report that he drew his wiſdom from the ſources of Pythagoras: For a great part of the philoſophy of the latter, as well as the government of the former, conſiſted in religious attentions and the worſhip of the gods. It is likewiſe ſaid, that his ſolemn appearance and air of ſanctity, was copied from Pythagoras. That philoſopher had ſo far tamed an eagle, that, by pronouncing certain words he could ſtop it in its flight, or bring it down; and paſſing through the multitudes aſſembled at the Olympic games, he ſhowed them his golden thigh; beſides other arts and actions, by which he pretended to ſomething ſupernatural. This led Timon the Phliaſian to write,

whoſe buſineſs it was to miniſter to the prieſt. It was neceſſary that the father and mother of the youth ſhould be both alive; for which reaſon Plutarch makes uſe of the word αμφιθαλη, which the Latins call *patrimum et matrimum*.

To catch applauſe Pythagoras affects
A ſolemn air and grandeur of expreſſion.

But Numa feigned that ſome goddeſs or mountain nymph favored him with her private regards, (as we have already obſerved) and that he had moreover frequent converſations with the muſes. To the latter he aſcribed moſt of his revelations; and there was one in particular that he called *Tacita*, as much as to ſay, the *muſe of ſilence*,* whom he taught the Romans to diſtinguiſh with their veneration. By this, too, he ſeemed to ſhow his knowledge and approbation of the Pythagorean precept of ſilence.

His regulations concerning images ſeem likewiſe to have ſome relation to the doctrine of Pythagoras; who was of opinion that the Firſt Cauſe was not an object of ſenſe, nor liable to paſſion, but inviſible, incorruptible, and diſcernible only by the mind. Thus Numa forbade the Romans to repreſent the Deity in the form either of man or beaſt. Nor was there among them formerly any image or ſtatue of the Divine Being: During the firſt hundred and ſeventy years they built temples, indeed, and other ſacred domes, but placed in them no figure of any kind; perſuaded that it is impious to repreſent things divine by what is periſhable, and that we can have no conception of God but by the underſtanding. His ſacrifices, too, reſembled the Pythagorean worſhip: For they were without any effuſion of blood, conſiſting chiefly of flour, libations of wine, and other very ſimple and unexpenſive things.

To theſe arguments other circumſtances are added, to prove that theſe two great men were acquainted with each other. One of which is, that Pythagoras was enrolled a citizen of Rome. This account we have in an addreſs to Antenor from Epicharmus, a writer of comedy, and a very ancient author, who was himſelf of the ſchool of Py-

* The common reading of this text is οἷον σιωπηλὴν ἢ νεαν. The word νεαν ſignifies young; but it ſhould undoubtedly be read ἐνεαν *ſilent, mute*, not only from the analogy of the ſenſe, and the conjecture of Stephens, but on the authority of a manuſcript. In the city of Erythræ, there was a temple of Minerva, where the prieſteſs was called *Heſychia*, that is, *the compoſed, the ſilent*.

thagoras.* Another is, that Numa having four ſons,† called one of them Mamercus, after the name of a ſon of Pythagoras. From him too, they tell us the Æmilian family is deſcended, which is one of the nobleſt in Rome; the king having given him the ſurname of Æmilius, on account of his graceful and engaging manner of ſpeaking. And I have myſelf been informed by ſeveral perſons in Rome, that the Romans being commanded by the oracle to erect two ſtatues,‡ one to the wiſeſt, and the other to the braveſt of the Grecians, ſet up in braſs the figures of Pythagoras and Alcibiades. But as theſe matters are very dubious, to ſupport or refute them farther would look like the juvenile affectation of diſpute.

To Numa is attributed the inſtitution of that high order of prieſts called *Pontifices*,‖ over which he is ſaid to have preſided himſelf. Some ſay, they were called *Pontifices*, as employed in the ſervice of thoſe *powerful* goda

* As Πυθαγορικὸς διατρίβων μειρακίοις, does not neceſſarily ſignify *ſcholar to Pythagoras*, we have rendered it *of the ſchool of Pythagoras*, or *a Pythagorean*, to avoid involving Plutarch in a glaring anachroniſm. According to the *Marmora Oxon.* Epicharmus flouriſhed in the year before Chriſt 472; and it is certain it muſt have been about that time, becauſe he was at the court of Hiero.

† Some writers, to countenance the vanity of certain noble families in Rome, in deducing their genealogy from Numa, have given that prince four ſons. But the common opinion is, that he had only one daughter, named Pompilia. The Æmilii were one of the moſt conſiderable families in Rome, and branched into the Lepidi, the Pauli, and the Papi. The word *Aimulus*, or *Æmylus*, in Greek, ſignifies *gentle*, *graceful*.

‡ Pliny tells us (l. xxxiv. c. 5.) it was in the time of their war with the Samnites, that the Romans were ordered to ſet up theſe ſtatues; that they were accordingly placed in the *comitium*; and that they remained there till the dictatorſhip of Sylla. The oracle, by this direction, probably intimated, that the Romans, if they deſired to be victorious, ſhould imitate the wiſdom and valor of the Greeks.

‖ Numa created four, who were all patricians. But, in the year of Rome 453 or 454, four plebeians were added to the number. The king himſelf is here aſſerted to have been the chief of them, or *pontifex maximus*, though Livy attributes that honor to another perſon of the ſame name, *viz.* Numa Marcius, the ſon of Marcius, one of the ſenators. It ſeems, however, not improbable, that Numa, who was of ſo religious a turn, reſerved the chief dignity in the prieſthood to himſelf, as kings had done in the firſt ages of the world, and as the emperors of Rome did afterwards.

that govern the world; for *potens* in the Roman language ſignifies *powerful*. Others, from their being ordered by the lawgiver to perform ſuch ſecret offices as were in their *power*, and ſtanding excuſed when there was ſome great impediment. But moſt writers aſſign a ridiculous reaſon for the term, as if they were called *Pontifices* from their offering ſacrifices upon the *bridge*, which the Latins call *Pontem*, ſuch kind of ceremonies it ſeems being looked upon as the moſt ſacred, and of greateſt antiquity. Theſe prieſts, too, are ſaid to have been commiſſioned to keep the bridges in repair, as one of the moſt indiſpenſable parts of their holy office. For the Romans conſidered it as an execrable impiety to demoliſh the wooden bridge; which, we are told, was built without iron, and put together with pins of wood only, by the direction of ſome oracle. The ſtone bridge was built many ages after, when Æmilius was quæſtor. Some, however, inform us, that the wooden bridge was not conſtructed in the time of Numa, having the laſt hand put to it by Ancus Marcius, who was grandſon to Numa by his daughter.

The *pontifex maximus*, chief of theſe prieſts, is interpreter of all ſacred rites, or rather a ſuperintendent of religion, having the care not only of public ſacrifices, but even of private rites and offerings, forbidding the people to depart from the ſtated ceremonies, and teaching them how to honor and propitiate the gods. He had alſo the inſpection of the holy virgins called *Veſtals*. For to Numa is aſcribed the ſacred eſtabliſhment of the veſtal virgins, and the whole ſervice with reſpect to the perpetual fire, which they watch continually. This office ſeems appropriated to them, either becauſe fire, which is of a pure and incorruptible nature, ſhould be looked after by perſons untouched and undefiled, or elſe becauſe virginity, like fire, is barren and unfruitful. Agreeably to this laſt reaſon, at the places in Greece, where the ſacred fire is preſerved unextinguiſhed, as at Delphi and Athens, not virgins, but widows paſt child bearing, have the charge of it. If it happens by any accident to be put out, as the ſacred lamp is ſaid to have been at Athens, under the tyranny of Ariſtion;* at Delphi, when the temple was burnt by the Medes; and at Rome, in the Mithridatic

* This Ariſtion held out a long time againſt Sylla, who beſieged and took Athens in the time of the Mithridatic war. Ariſtion himſelf

war, as alſo in the civil war,* when not only the fire was extinguiſhed, but the altar overturned: It is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpolluted flame from the ſun beams. They kindle it generally with concave veſſels of braſs, formed by the conic ſection of a rectangled triangle, whoſe lines from the circumference meet in one central point. This being placed againſt the ſun, cauſes its rays to converge in the centre, which, by reflection, acquiring the force and activity of fire, rarefy the air, and immediately kindle ſuch light and dry matter as they think fit to apply.† Some are of opinion, that the ſacred virgins have the care of nothing but the perpetual fire. But others ſay, they have ſome private rites beſides, kept from the ſight of all but their own body, concerning which I have delivered in the life of Camillus, as much as it was proper to inquire into or declare.

It is reported that at firſt only two virgins were conſecrated by Numa, whoſe names were Geganía and Verania; afterwards two others Canuleia and Tarpeia; to whom Servius added two more; and that number has continued to this time. The *veſtals* were obliged by the king to preſerve their virginity for thirty years. The firſt ten years they ſpent in learning their office; the next ten in putting in practice what they had learned; and the third period in the inſtructing of others. At the concluſion of this time, ſuch as choſe it had liberty to marry, and quitting their ſacred employment, to take up ſome other. However, we have account of but very few that accepted this indulgence, and thoſe did not proſper. They generally became a prey to repentance and regret,

committed innumerable outrages in the city, and was at laſt the cauſe of its being ſacked and plundered. As for the ſacred fire, it was kept in the temple of Minerva.

* Livy tells us (l. 86.) that towards the concluſion of the civil war between Scylla and Marius, Mutius Scævola, the pontiff was killed at the entrance of the temple of Veſta; but we do not find that the ſacred fire was extinguiſhed. And even when that temple was burnt, towards the end of the firſt Punic war, L. Cecilius Metellus, then pontiff, ruſhed through the flames, and brought off the *Palladium*, and other ſacred things, though with the loſs of his ſight.

† Burning glaſſes were invented by Archimedes, who flouriſhed 500 years after Numa.

from whence the reſt, inſpired with a religious fear, were willing to end their lives under the ſame inſtitution.

The king honored them with great privileges, ſuch as power to make a will during their father's life, and to tranſact their other affairs without a guardian, like the mothers of three children now. When they went abroad they had the *faſces* carried before them;* and if, by accident they met a perſon led to execution, his life was granted him. But the *veſtal* was to make oath† that it was by chance ſhe met him, and not by deſign. It was death to go under the chair in which they were carried.

For ſmaller offences theſe virgins were puniſhed with ſtripes; and ſometimes the *pontifex maximus* gave them the diſcipline naked, in ſome dark place, and under the cover of a vail: But ſhe that broke her vow of chaſtity was buried alive by the *Colline* gate. There, within the walls, is raiſed a little mount of earth, called in Latin *Aggar*; under which is prepared a ſmall cell, with ſteps to deſcend to it. In this are placed a bed, a lighted lamp, and ſome ſlight proviſions, ſuch as bread, water, milk, and oil, as they thought it impious to take off a perſon conſecrated with the moſt awful ceremonies, by ſuch a death as that of famine.‡ The criminal is carried to puniſhment through the *Forum*, in a litter well covered without, and bound up in ſuch a manner that her cries cannot be heard. The people ſilently make way for the litter, and follow it with marks of extreme ſorrow and dejection. There is no ſpectacle more dreadful than this, nor any day which the city paſſes in a more melancholy manner. When the litter comes to the place appointed, the officers looſe the cords, the high prieſt, with hands lifted up towards heaven, offers up ſome private prayers juſt before the fatal minute, then takes out the priſoner, who is covered with a veil, and places her upon the ſteps which lead down to the cell; after this, he retires with the reſt of the

* This honor was not conferred upon them by Numa, but by the triumvirate, in the year of Rome 712.

† Neither a veſtal nor a prieſt of Jupiter, was obliged to take an oath. They were believed without that ſolemnity.

‡ There ſeems to be ſomething improbable and inconſiſtent in this. Of what uſe could proviſions be to the veſtal, who, when the grave was cloſed upon her muſt expire through want of air? Or, if ſhe could make uſe of thoſe proviſions, was ſhe not at laſt to die by famine? Perhaps what Plutarch here calls proviſions were materials for ſome ſacrifice.

prieſts, and when ſhe is gone down, the ſteps are taken away, and the cell is covered with earth; ſo that the place is made level with the reſt of the mount. Thus were the *veſtals* puniſhed that preſerved not their chaſtity.

It is alſo ſaid that Numa built the temple of *Veſta*, where the perpetual fire was to be kept,* in an orbicular form, not intending to repreſent the figure of the earth, as if that was meant by *Veſta*, but the frame of the univerſe, in the centre of which the Pythagoreans place the element of fire,† and give it the name of *Veſta*, and *Unity*. The earth they ſuppoſe not to be without motion, nor ſituated in the centre of the world, but to make its revolution round the ſphere of fire, being neither one of the moſt valuable nor principal parts of the great machine. Plato, too, in his old age, is reported to have been of the ſame opinion, aſſigning the earth a different ſituation from the centre, and leaving that, as the place of honor, to a nobler element.

The *Pontifices* were, moreover, to preſcribe the form of funeral rites to ſuch as conſulted them. Numa himſelf taught them to look upon the laſt offices to the dead as no pollution. He inſtructed them to pay all due honor to the infernal gods, as receiving the moſt excellent part of us, and more particularly to venerate the goddeſs *Libitina*, as he called her, who preſides over funeral ſolemnities; whether he meant by her *Proſerpine*, or rather Venus,‡ as ſome of the moſt learned Romans ſuppoſe; not improperly aſcribing to the ſame divine power the care of our birth and of our death.

He himſelf likewiſe fixed the time of mourning, according to the different ages of the deceaſed. He allowed none for a child that died under three years of age; and for one older the mourning was only to laſt as many months as he lived years, provided thoſe were not more than ten. The longeſt mourning was not to continue above ten months, after which ſpace widows were permitted to

* Dionyſius of Halicarnaſſus (l. ii.) is of opinion, and probably he is right, that Numa did build the temple of *Veſta* in a round form to repreſent the figure of the earth; for by *Veſta* they meant the earth.

† That this was the opinion of Philolaus and other Pythagoreans is well known; but Diogenes Laërtius tells us, that Pythagoras himſelf held the earth to be the centre.

‡ This Venus *Libitina* was the ſame with Proſerpine. She was called at Delphi, Venus *Epitumbia*. Pluto was the Jupiter of the ſhades below; and there they had their Mercury too.

marry again; but she that took another husband before that term was out, was obliged by his decree to sacrifice a cow with calf.*

Numa instituted several other sacred orders; two of which I shall mention, the *Salii*,† and *Feciales*,‡ which afford particular proofs of his piety. The *Feciales*, who were like the *Irenophylakes*, or *guardians of the peace*, among the Greeks, had, I believe a name expressive of their office; for they were to *act* and mediate between the two parties, to decide their differences by reason, and not suffer them to go to war till all hopes of justice were lost. The Greeks call such a peace *Irene*, as puts an end to strife, not by mutual violence, but in a rational way. In like manner, the *feciales*, or *heralds*, were often dispatched

* Such an unnatural sacrifice was intended to deter the widows from marrying again before the expiration of their mourning. Romulus's year consisting but of ten months, when Numa afterwards added two months more, he did not alter the time he had before settled for mourning; and therefore, though after that time we often meet with *Luctus annus*, or a year's mourning, we must take it only for the old year of Romulus.

The ordinary color to express their grief, used alike by both sexes, was black, without trimmings. But after the establishment of the empire, when abundance of colors came in fashion, the old primitive white grew so much into contempt, that it became peculiar to the women for their mourning. Vide *Plut. Quæst. Rom.*

There were several accidents which often occasioned the concluding of a public mourning, or suspension of a private one, before the fixed time; such as the dedication of a temple, the solemnity of public games or festivals, the solemn lustration performed by the censor, and the discharging of a vow made by a magistrate or a general. They likewise put off their mourning habit when a father, brother, or son, returned from captivity, or when some of the family were advanced to a considerable employment.

† The *Salii* were the guardians of the *Ancilia*, or twelve shields hung up in the temple of Mars. They took their name from their dancing in the celebration of an annual festival instituted in memory of a miraculous shield, which, Numa pretended, fell down from heaven.

‡ Dionysius of Halicarnassus finds them among the Aborigines; and Numa is said to have borrowed the institution from the people of Latium. He appointed twenty *feciales* chosen out of the most eminent families in Rome, and settled them in a college. The *pater patratus*, who made peace, or denounced war, was probably one of their body selected for that purpose, because he had both a father and a son alive. Liv. l. i. c. 24.

to ſuch nations as had injured the Romans, to perſuade them to entertain more equitable ſentiments; if they rejected their application, they called the gods to witneſs, with imprecations againſt themſelves and their country, if their cauſe was not juſt; and ſo they declared war. But if the *feciales* refuſed their ſanction, it was not lawful for any Roman ſoldier, nor even for the king himſelf, to begin hoſtilities. War was to commence with their approbation, as the proper judges whether it was juſt, and then the ſupreme magiſtrate was to deliberate concerning the proper means of carrying it on. The great misfortunes which befel the city from the Gauls, are ſaid to have proceeded from the violation of theſe ſacred rites. For when thoſe barbarians were beſieging Cluſium, Fabius Ambuſtus was ſent ambaſſador to their camp, with propoſals of peace in favor of the beſieged. But receiving a harſh anſwer he thought himſelf releaſed from his character of ambaſſador, and raſhly taking up arms for the Cluſians, challenged the braveſt man in the Gauliſh army. He proved victorious, indeed, in the combat; for he killed his adverſary, and carried off his ſpoils; but the Gauls, having diſcovered who he was, ſent a herald to Rome, to accuſe Fabius of bearing arms againſt them, contrary to treaties and good faith, and without a declaration of war. Upon this the *feciales* exhorted the ſenate to deliver him up to the Gauls; but he applied to the people, and being a favorite with them, was ſcreened from the ſentence. Soon after this the Gauls marched to Rome, and ſacked the whole city except the capitol; as we have related at large in the life of Camillus.

The order of prieſts called *Salii*, is ſaid to have been inſtituted on this occaſion: In the eighth year of Numa's reign, a peſtilence prevailed in Italy; Rome alſo felt its ravages. While the people were greatly dejected, we are told that a brazen buckler fell from heaven into the hands of Numa. Of this he gave a very wonderful account, received from Egeria and the muſes: That the buckler was ſent down for the preſervation of the city, and ſhould be kept with great care: That eleven others ſhould be made as like it as poſſible, in ſize and faſhion, in order, that if any perſon were diſpoſed to ſteal it, he might not be able to diſtinguiſh that which fell from heaven from the reſt. He farther declared, that the place, and the meadows about it, where he frequently converſed with

the muſes, ſhould be conſecrated to thoſe divinities; and that the ſpring which watered the ground, ſhould be ſacred to the uſe of the veſtal virgins, daily to ſprinkle and purify their temple. The immediate ceſſation of the peſtilence is ſaid to have confirmed the truth of this account. Numa then ſhowed the buckler to the artiſts, and commanded them to exert all their ſkill for an exact reſemblance. They all declined the attempt, except Veturius Mamurius, who was ſo ſucceſsful in the imitation, and made the other eleven ſo like it, that not even Numa himſelf could diſtinguiſh them. He gave theſe bucklers in charge to the *Salii*; who did not receive their name, as ſome pretend, from Salius, of Samothrace or Mantinea, that taught the way of dancing in arms, but rather from the ſubſultive dance itſelf, which they lead up along the ſtreets, when in the month of March they carry the ſacred bucklers through the city. On that occaſion they are habited in purple veſts, girt with broad belts of braſs; they wear alſo brazen helmets, and carry ſhort ſwords, with which they ſtrike upon the bucklers, and to thoſe ſounds they keep time with their feet. They move in an agreeable manner, performing certain involutions and evolutions in a quick meaſure, with vigor, agility, and eaſe.

Theſe bucklers are called *Ancilia*, from the form of them. For they are neither circular, nor yet like the *pelta*, ſemicircular, but faſhioned in two crooked indented lines, the extremities of which, meeting cloſe, form a curve, in Greek, *ancylon*. Or elſe they may be ſo named from the *ancon*, or *bend of the arm*, on which they are carried. This account of the matter we have from Juba, who is very deſirous to derive the term from the Greek. But if we muſt have an etymology from that language, it may be taken from their deſcending, *anekathen*, from on high; or from *akeſis*, their healing of the ſick; or from *anchmon' luſis*, their putting an end to the drought; or laſtly, from *anaſcheſis*, deliverance from calamities: For which reaſon alſo Caſtor and Pollux were by the Athenians called *anakes*. The reward Mamurius had for his art, was, we are told, an ode, which the Salians ſung in memory of him, along with the Pyrrhic dance. Some, however, ſay it was not *Veturius Mamurius* who was celebrated in that compoſition, but *vetus memoria* the *ancient remembrance* of the thing.

After Numa had inſtituted theſe ſeveral orders of prieſts, he erected a royal palace, called *Regia*, near the temple of Veſta; and there he paſſed moſt of his time, either in performing ſome ſacred function, or inſtructing the prieſt, or, at leaſt, in converſing with them on ſome divine ſubject. He had alſo another houſe upon the *Quirinal* mount, the ſituation of which they ſtill ſhow us. In all public ceremonies and proceſſions of the prieſts, a herald went before who gave notice to the people to keep holiday. For, as they tell us, the Pythagoreans would not ſuffer their diſciples to pay any homage or worſhip to the gods in a curſory manner, but required them to come prepared for it, by meditation at home; ſo Numa was of opinion that his citizens ſhould neither ſee nor hear any religious ſervice, in a ſlight or careleſs way, but, diſengaged from other affairs, bring with them that attention, which an object of ſuch importance required. The ſtreets and ways on ſuch occaſions, were cleared of clamor, and all manner of noiſe, which attends manual labor, that the ſolemnities might not be diſturbed. Some veſtiges of this ſtill remain; for when the conſul is employed either in augury or ſacrificing, they call out to the people, *Hoc age*, *Mind this*; and thus admoniſh them to be orderly and attentive.

Many other of his inſtitutions reſemble thoſe of the Pythagoreans. For as theſe had precepts, which enjoined not to ſit upon a buſhel;* not to ſtir the fire with a ſword;† not to turn back upon a journey;‡ to offer an odd number to the celeſtial gods, and an even one to the tereſtrial;§ the ſenſe of which precepts is hid from the vulgar; ſo ſome of Numa's have a concealed meaning; as, not to offer to the gods wine proceeding from a vine unpruned;

* That is, not to give up ourſelves to idleneſs.

† Not to irritate him who is already angry.

‡ In another place Plutarch gives this precept thus, *Never return from the borders.* But the ſenſe is the ſame: Die like a man; do not long after life, when it is departing, or wiſh to be young again.

§ The Pagans looked upon an odd number as the more perfect, and the ſymbol of concord, becauſe it cannot be divided into two equal parts, as the even number may, which is therefore the ſymbol of diviſion. This prejudice was not only the reaſon why the firſt month was conſecrated to the celeſtial, and the ſecond to the terreſtrial deities; but gave birth to a thouſand ſuperſtitious practices, which in ſome countries are ſtill kept up by thoſe whom reaſon and religion ought to have undeceived.

nor to sacrifice without meal;* to turn round when you worship;† and to sit down when you have worshipped. The two first precepts seem to recommend agriculture as a part of religion. And the turning round in adoration, is said to represent the circular motion of the world. But I rather think, that as the temples opened towards the east, such as entered them necessarily turning their backs upon the rising sun, made a half turn to that quarter, in honor of the god of day, and then completed the circle, as well as their devotions, with their faces towards the god of the temple. Unless, perhaps this change of posture may have an enigmatical meaning, like the Egyptian wheels, admonishing us of the instability of every thing human, and preparing us to acquiesce and rest satisfied with whatever turns and changes the Divine Being allots us. As for sitting down after an act of religion, they tell us it was intended as an omen of success in prayer, and of lasting happiness afterwards. They add, that as actions are divided by intervals of rest, so when one business was over, they sat down in the presence of the gods, that under their auspicious conduct they might begin another. Nor is this repugnant to what has been already advanced; since the lawgiver wanted to accustom us to address the deity, not in the midst of business or hurry, but when we have time and leisure to do it as we ought.

By this sort of religious discipline the people became so tractable, and were impressed with such a veneration of Numa's power, that they admitted many improbable, and even fabulous tales, and thought nothing incredible or impossible which he undertook. Thus he is said to have invited many of the citizens to his table,‡ where he took care the vessels should be mean, and the provisions plain and inelegant; but after they were seated, he told them, the goddess with whom he used to converse, was

* The principal intention of this precept might be to wean them from sacrifices of blood, and to bring them to offer only cakes and figures of animals made of paste.

† Probably to represent the immensity of the Godhead.

‡ Dionysius tells us, that Numa showed these Romans all the rooms of his palace in the morning, meanly furnished, and without any signs of a great entertainment; that he kept them with him great part of the day; and when they returned to sup with him by invitation in the evening, they found every thing surprisingly magnificent. It is likely, Numa imputed the change to his invisible friend.

coming to visit him, when, on a sudden, the room was supplied with the most costly vessels, and the table with a most magnificent entertainment. But nothing can be imagined more absurd, than what is related of his conversation with Jupiter. The story goes, that when mount *Aventine* was not enclosed within the walls, nor yet inhabited, but abounded with flowing springs and shady groves, it was frequented by two demigods, Picus and Faunus. These, in other respects, were like the *Satyrs*, or the race of *Titans*;* but in the wonderful feats they performed by their skill in pharmacy and magic more resembled the *Idæi Dactyli*† (as the Greeks call them) and thus provided, they roamed about Italy. They tell us, that Numa, having mixed the fountain of which they used to drink with wine and honey, surprised and caught them. Upon this they turned themselves into many forms, and, quitting their natural figure, assumed strange and horrible appearances. But when they found they could not break or escape from the bond that held them, they acquainted him with many secrets of futurity, and taught him a charm for thunder and lightning, composed of onions, hair, and pilchards, which is used to this day. Others say, these demigods did not communicate the charm, but that by the force of magic they brought down Jupiter from heaven. The god, resenting this at Numa's hands, ordered *the charm to consist of heads. Of onions*, replied Numa. *No, human.—Hairs*, said Numa, desirous to fence against the dreadful injunction, and interrupting the god. *Living*, said Jupiter: *Pilchards*, said Numa. He was instructed it seems, by Egeria, how to manage the

* Some manuscripts give us ταῦροι instead of Τιτᾶνες, which is a better reading, because Picus and Faunus were horned Sylvan deities like Pan.

† Diodorus tells us from Ephorus, the Idæi Dactyli were originally from Mount Ida in Phrygia, from whence they passed into Europe with king Minos. They settled first in Samothrace, where they taught the inhabitants religious rites. Orpheus is thought to have been their disciple; and the first that carried a form of worship over into Greece. The Dactyli are likewise said to have found out the use of fire, and to have discovered the nature of iron and brass to the inhabitants of the country adjoining to mount Berecynthus, and to have taught them the way of working them. For this and many other useful discoveries, they were after their death worshipped as gods.

matter. Jupiter went away propitious, in Greek *ileos*, whence the place was called *Illicium*;* and so the charm was effected. These things, fabulous and ridiculous as they are, show how superstition, confirmed by custom, operated upon the minds of the people. As for Numa himself, he placed his confidence so entirely in God, that when one brought him word the enemy was coming, he only smiled, saying, *And I am sacrificing.*

He is recorded to have been the first that built temples to *Fides*,† or *Faith*, and to *Terminus*;‡ and he taught the Romans to swear by *faith*, as the greatest of oaths; which they still continue to make use of. In our times they sacrifice animals in the fields, both on public and private occasions, to *Terminus*, as the god of boundaries; but formerly the offering was an inanimate one; for Numa argued that there would be no effusion of blood in the rites of a god, who is the witness of justice, and guardian of peace. It is indeed certain, that Numa was the first that marked out the bounds of the Roman territory; Romulus being unwilling, by measuring out his own, to show how much he had encroached upon the neighboring countries: For bounds, if preserved, are barriers against lawless power; if violated, they are evidences of injustice. The territory of the city was by no means extensive at first, but Romulus added to it a considerable district gained by the sword. All this Numa divided among the indigent citizens, that poverty might not drive them to rapine; and as

* This is Plutarch's mistake. Ovid informs us (Fast. l. iii.) that Jupiter was called *Elicius*, from *elicere*, *to draw out*, because Jupiter was drawn out of heaven on this occasion.

† This was intended to make the Romans pay as much regard to their word, as to a contract in writing. And so excellent, in fact, were there principles, that Polybius gives the Romans of his time this honorable testimony.—"They most inviolably keep their word "without being obliged to it by bail, witness, or promise; whereas, "ten securities, twenty promises, and as many witnesses cannot "hinder the faithless Greeks from attempting to deceive and disap-"point you." No wonder, then, that so virtuous a people were victorious over those that were become thus degenerate and dishoneſt.

‡ The *Dii Termini* were represented by stones, which Numa caused to be placed on the borders of the Roman state, and of each man's private lands. In honor of these deities, he instituted a festival called *Terminalia*, which was annually celebrated on the 22d or 23d of February. To remove the Dii Termini was deemed a sacrilege of so heinous a nature, that any man might kill, with impunity, the transgressor.

he turned the application of the people to agriculture, their temper was subdued together with the ground. For no occupation implants so speedy and so effectual a love of peace, as a country life; where there remains indeed courage and bravery sufficient to defend their property, but the temptations to injustice and avarice are removed. Numa, therefore introduced among his subjects an attachment to husbandry, as a charm of peace, and contriving a business for them which would rather form their manners to simplicity, than raise them to opulence, he divided the country into several portions which he called *pagi* or boroughs, and appointed over each of them a governor or overseer. Sometimes also he inspected them himself, and judging of the disposition of the people, by the condition of their farms, some he advanced to posts of honor and trust; and, on the other hand, he reprimanded and endeavored to reform the negligent and the idle.*

But the most admired of all his institutions, is his distribution of the citizens into companies, according to their arts and trades. For the city consisting, as we have observed, of two nations, or rather factions, who were by no means willing to unite, or to blot out the remembrance of their original difference, but maintained perpetual contests and party quarrels; he took the same method with them as is used to incorporate hard and solid bodies, which, while entire, will not mix at all, but when reduced to powder, unite with ease. To attain his purpose he divided, as I said, the whole multitude into small bodies, who, gaining new distinctions, lost by degrees the great and original one, in consequence of their being thus broken into so many parts. This distribution was made according to the several arts or trades, of musicians, goldsmiths, masons, dyers, shoemakers, tanners, braziers, and potters. He collected the other artificers also into companies, who had their respective halls, courts, and religious ceremonies, peculiar to each society. By these means he first took away the distinction of Sabines and Romans, subjects of Tatius, and subjects of Romulus, both name and thing; the very separation into parts mixing and incorporating the whole together.

He is celebrated also in his political capacity, for correcting the law which empowered fathers to sell their

* To neglect the cultivation of a farm, was considered among the Romans as a *censorium probrum*, a fault that merited the chastisement of the censor.

children,* excepting such as married by their father's command or consent; for he reckoned it a great hardship, that a woman should marry a man as free, and then live with a slave.

He attempted the reformation of the calendar too, which he executed with some degree of skill, though not with absolute exactness. In the reign of Romulus, it had neither measure nor order, some months consisting of fewer than twenty days,† while some were stretched to thirtyfive, and others even to more. They had no idea of the difference between the annual course of the sun and that of the moon, and only laid down this position, that the

* Romulus had allowed fathers greater power over their children, than masters had over their slaves. For a master could sell his slave but once; whereas a father could sell his son three times, let him be of what age or condition soever.

† But Macrobius tells us (Saturnal. l. i. c. 12.) that Romulus settled the number of days with more equality, allotting to March, May, Quintilis, and October, one and thirty days each; to April, June, Sextilis, November, and December, thirty; making up in all three hundred and four days. Numa was better acquainted with the celestial motions; and therefore, in the first place, added the two months of January and February. By the way, it is probable the reader will think, that neither Romulus, nor any other man, could be so ignorant as to make the lunar year consist of three hundred and four days; and that the Romans reckoned by lunar months, and consequently by the lunar year, originally, is plain from their calends, nones, and ides. To compose these two months, he added fifty days to the three hundred and four, in order to make them answer to the course of the moon. Besides this, he observed the difference between the solar and the lunar course to be eleven days; and, to remedy the inequality, he doubled those days after every two years, adding an interstitial month after February; which Plutarch here calls *Mercedinus;* and, in the life of Julius Cæsar, *Mercedonius*. Festus speaks of certain days which he calls Dies Mercedonii, because they were appointed for the payment of workmen and domestics, which is all we know of the word. As Numa was sensible that the solar year consisted of three hundred and sixtyfive days and six hours, and that the six hours made a whole day in four years, he commanded, that the month Mercedinus, after every four years, should consist of twentythree days; but the care of these intercalations being left to the priests, they put in or left out the intercalary day on month, as they fancied it lucky or unlucky; and by that means, created such a confusion, that the festivals came, in process of time, to be kept at a season quite contrary to what they had been formerly. The Roman calendar had gained near three months in the days of Julius Cæsar, and therefore wanted a great reformation again.

year consisted of three hundred and sixty days. Numa, then, observing that there was a difference of eleven days, three hundred and fifty-four days making up the lunar year, and three hundred and sixty-five the solar, doubled those eleven days, and inserted them as an intercalary month, after that of February, every other year. This additional month was called by the Romans *Mercedinus*. But this amendment of the irregularity afterwards required a farther amendment. He likewise altered the order of the months, making March the third, which was the first; January first, which was the eleventh of Romulus, and February the second, which was the twelfth and last. Many, however, assert, that the two months of January and February were added by Numa, whereas, before they had reckoned but ten months in the year, as some barbarous nations had but three; and, among the Greeks, the Arcadians four, and the Acarnanians six. The Egyptian year, they tell us, at first consisted only of one month, afterwards of four. And therefore, though they inhabit a new country, they seem to be a very ancient people, and reckon in their chronology an incredible number of years, because they account months for years.*

That the Roman year contained at first ten months only, and not twelve, we have a proof in the name of the last; for they still call it December, or the tenth month; and that March was the first, is also evident, because the fifth from it was called *Quintilis*, the sixth *Sextilis*, and so the rest in their order. If January and February had then been placed before March, the month *Quintilis* would have been the fifth in name, but the seventh in reckoning. Besides, it is reasonable to conclude, that the month of March, dedicated by Romulus to the god *Mars*, should stand first; and April second, which has its name from *Aphrodite* or *Venus*, for in this month the women sacrifice

* To suppose the Egyptians reckoned months for years, does indeed bring their computation pretty near the truth, with respect to the then age of the world; for they reckoned a succession of kings for the space of 36,000 years. But that supposition would make the reigns of their kings unreasonably short. Besides, Herodotus says, the Egyptians were the first that began to compute by years; and that they made the year consist of twelve months. Their boasted antiquity must, therefore, be imputed to their stretching the fabulous part of their history too far back. As to Plutarch's saying that Egypt was a new country, it is strange that such a notion could ever be entertained by a man of his knowledge.

to that goddeſs, and bathe on the firſt of it, with crowns of myrtle on their heads. Some, however, ſay, April derives not its name from *Aphrodite*; but, as the very ſound of the term ſeems to dictate, from *aperire, to open*, becauſe the ſpring having then attained its vigor, it *opens* and unfolds the bloſſoms of plants. The next month, which is that of May, is ſo called from *Maia*, the mother of Mercury; for to him it is ſacred. June is ſo ſtyled from the *youthful* ſeaſon of the year. Some again inform us, that theſe two months borrow their names from the two ages, *old* and *young*; for the older men are called *majores*, and the younger *juniores*. The ſucceeding months were denominated according to their order, of fifth, ſixth, ſeventh, eighth, ninth, tenth. Afterwards *Quintilis* was called July, in honor of Julius Cæſar, who overcame Pompey; and *Sextilis* Auguſt, from Auguſtus the ſecond emperor of Rome. To the two following months Domitian gave his two names of *Germanicus* and *Domitianus*, which laſted but a little while; for when he was ſlain they reſumed their old names of September and October. The two laſt were the only ones that all along retained the original appellation which they had from their order. February which was either added or tranſpoſed by Numa, is the month of purification; for ſo the term ſignifies; and then rites are celebrated for the purifying of trees,* and procuring a bleſſing on their fruits; then alſo the feaſt of the *Lupercalia* is held, whoſe ceremonies greatly reſemble thoſe of a luſtration. January, the firſt month, is ſo named from *Janus*. And Numa ſeems to me to have taken away the precedency from March, which is denominated from the god of war, with a deſign to ſhow his preference of the political virtues to the martial. For this *Janus*, in the moſt remote antiquity, whether a demigod or a king,

* Another reading has it, τοις φυτοις σναγιζουσι inſtead of τοις φυτοις; and then the ſenſe will be, *they ſacrifice to the dead.* Both have their authorities; the common reading being ſupported by a paſſage in Ovid, who takes notice that the *Luperci* purified the ground.—

Secta quia Pelle Luperci
Omne ſolum luſtrant.—Lib. ii. Faſt.

And the other, which ſeems the better, reſts upon the authority of Varro and others, who mention an offering to the dead in the month of February.—*Ah deis inferis Februaris appellatus quod tunc his parentetur.*

being remarkable for his political abilities, and his cultivation of ſociety, reclaimed men from their rude and ſavage manners; he is therefore repreſented with two faces, as having altered the former ſtate of the world, and given quite a new turn to life. He has alſo a temple at Rome with two gates, which they call the gates of war. It is the cuſtom for this temple to ſtand open in the time of war, and to be ſhut in time of peace. The latter was ſeldom the caſe, as the empire has been generally engaged in war on account of its great extent, and its having to contend with ſo many ſurrounding barbarous nations. It has, therefore, been ſhut only in the reign of Auguſtus Cæſar,* when he had conquered Antony; and before in the conſulate of Marcus Attilius† and Titus Manlius, a little while; for a new war breaking out, it was ſoon opened again. In Numa's reign, however, it was not opened for one day, but ſtood conſtantly ſhut, during the ſpace of fortythree years, while uninterrupted peace rigned in every quarter. Not only the people of Rome were ſoftened and humanized by the juſtice and mildneſs of the king, but even the circumjacent cities, breathing, as it were, the ſame ſalutary and delightful air, began to change their behavior. Like the Romans, they became deſirous of peace and good laws, of cultivating the ground, educating their children in tranquility, and paying their homage to the gods. Italy then was taken up with feſtivals and ſacrifices, games and entertainments; the people, without any apprehenſions of danger, mixed in a friendly manner, and treated each other with mutual hoſpitality; the love of virtue and juſtice, as from the ſource of Numa's wiſdom, gently flowing upon all, and moving with the compoſure of *his* heart. Even the hyperbolical expreſſions of the poets fall ſhort of deſcribing the happineſs of thoſe days.

> Secure *Arachne* ſpread her ſlender toils
> O'er the broad buckler; eating ruſt conſum'd

* Auguſtus ſhut the temple of Janus three ſeveral times; one of which was in the year of Rome 750, before the birth of our Savior, according to Iſaiah's prophecy, that all the world ſhould be bleſt with peace, when the Prince of Peace was born. This temple was alſo ſhut by Veſpaſian after his triumph over the Jews.

† Inſtead of Marcus we ſhould read Caius Attilius. Titus Manlius, his colleague, ſhut the temple of Janus at the concluſion of the firſt Punic war.

The vengeful ſwords and once far gleaming ſpears:
No more the trump of war ſwells its hoarſe throat,
Nor robs the eyelids of their genial ſlumber.*

We have no account of either war or inſurrection in the ſtate, during Numa's reign. Nay he experienced neither enmity nor envy; nor did ambition dictate either open or private attempts againſt his crown. Whether it were the fear of the gods, who took ſo pious a man under their protection, or reverence of his virtue, or the ſingular good fortune of his times, that kept the manners of men pure and unſullied, he was an illuſtrious inſtance of that truth, which Plato ſeveral ages after ventured to deliver concerning government: *That the only ſure proſpect of deliverance from the evils of life will be, when the divine Providence ſhall ſo order it, that the regal power, inveſted in a prince who has the ſentiments of a philoſopher, ſhall render virtue triumphant over vice.* A man of ſuch wiſdom is not only happy in himſelf, but contributes by his inſtruction to the happineſs of others. There is, in truth, no need either of force or menaces, to direct the multitude; for when they ſee virtue exemplified in ſo glorious a pattern as the life of their prince, they become wiſe of themſelves, and endeavor by friendſhip and unanimity, by a ſtrict regard to juſtice and temperance, to form themſelves to an innocent and happy life. This is the nobleſt end of government; and he is moſt worthy of the royal ſeat who can regulate the lives and diſpoſitions of his ſubjects in ſuch a manner. No one was more ſenſible of this than Numa.

As to his wives and children there are great contradictions among hiſtorians. For ſome ſay, he had no wife but Tatia, nor any child but one daughter named Pompilia. Others, beſide that daughter give an account of four ſons, Pompon, Pinus, Calpus, and Mamercus; every one of which left an honorable poſterity, the Pomponii being deſcended from Pompon, the Pinarii from Pinus, the Calpurnii from Calpus, and the Mamercii from Mamercus. Theſe were ſurnamed *Reges*, or *Kings*.† But a third ſet

* Plutarch took this paſſage from ſome excellent verſes of Bacchylides in praiſe of peace, given us by Stobæus.

† *Rex* was the ſurname of the Æmilians and Marcians, but not of the Pomponians, the Pinarians, or Mamercians. The Pinarii were deſcended from a family who were prieſts of Hercules, and more ancient than the times of Numa.

of writers accuſe the former of forging theſe genealogies from Numa, in order to ingratiate themſelves with particular families. And they tell us, that Pompilia was not the daughter of Tatia, but of Lucretia, another wife whom he married after he aſcended the throne. All, however, agree that Pompilia was married to Marcius, ſon of that Marcius who perſuaded Numa to accept the crown; for he followed him to Rome where he was enrolled a ſenator, and, after Numa's death was competitor with Tullus Hoſtilius for the throne, but failing in the enterpriſe, he ſtarved himſelf to death. His ſon Marcius, huſband to Pompilia, remained in Rome, and had a ſon named Ancus Marcius, who reigned after Tullus Hoſtilius. This ſon is ſaid to have been but five years old at the death of Numa.

Numa was carried off by no ſudden or acute diſtemper; but, as Piſo relates, waſted away inſenſibly with old age and a gentle decline. He was ſome few years above eighty when he died.

The neighboring nations that were in friendſhip and alliance with Rome, ſtrove to make the honors of his burial equal to the happineſs of his life, attending with crowns and other public offerings. The ſenators carried the bier, and the miniſters of the gods walked in proceſſion. The reſt of the people, with the women and children, crowded to the funeral; not as if they were attending the interment of an aged king, but as if they had loſt one of their beloved relations in the bloom of life; for they followed it with tears and loud lamentations. They did not burn the body,* becauſe (as we are told) he himſelf forbade it; but they made two ſtone coffins, and buried them under the Janiculum; the one containing his body, and the other the ſacred books which he had writ-

* In the moſt ancient times they committed the bodies of the dead to the ground, as appears from the hiſtory of the patriarchs. But the Egyptians from a vain deſire of preſerving their bodies from corruption after death, had them embalmed; perſons of condition with rich ſpices, and even the poor had theirs preſerved with ſalt. The Greeks, to obviate the inconveniencies that might poſſibly happen from corruption, burnt the bodies of the dead; but Pliny tells us that Sylla was the firſt Roman whoſe body was burnt. When Paganiſm was aboliſhed, the burning of dead bodies ceaſed with it; and in the belief of the reſurrection, Chriſtians committed their dead with due care and honor to the earth, to repoſe there till that great event.

ten, in the ſame manner as the Grecian legiſlators wrote their tables of laws.

Numa had taken care however, in his lifetime, to inſtruct the prieſts in all that thoſe books contained; and to impreſs both the ſenſe and practice on their memories. He then ordered them to be buried with him, perſuaded that ſuch myſteries could not ſafely exiſt in lifeleſs writing. Influenced by the ſame reaſoning, it is ſaid, the Pythagoreans did not commit their precepts to writing, but intruſted them to the memories of ſuch as they thought worthy of ſo great a depoſit. And when they happened to communicate to an unworthy perſon their abſtruſe problems in geometry, they gave out that the gods threatened to avenge his profaneneſs and impiety with ſome great and ſignal calamity. Thoſe, therefore, may be well excuſed who endeavor to prove by ſo many reſemblances, that Numa was acquainted with Pythagoras. Valerius Antias relates that there were twelve books written in Latin, concerning religion, and twelve more of philoſophy, in Greek, buried in that coffin. But four hundred years after,* when Publius Cornelius and Marcus Bæbius were conſuls, a prodigious fall of rain having waſhed away the earth that covered the coffins, and the lids falling off, one of them appeared entirely empty, without the leaſt remains of the body; in the other, the books were found. Petilius, then Prætor, having examined them, made his report upon oath to the ſenate, that it appeared to him inconſiſtent both with juſtice and religion, to make them public: In conſequence of which all the volumes were carried into the Comitium and burnt.

* Plutarch probably wrote five hundred; for this happened in the year of Rome 573. "One Terentius," ſays Varro [*ap. S. Auguſt. de. Civ. Dei.*] "had a piece of ground near the Janiculum; and an huſ-"bandman of his one day accidentally running over Numa's tomb, "turned up ſome of the legiſlator's books, wherein he gave his rea-"ſons for eſtabliſhing the religion of the Romans as he left it. The "huſbandman carried theſe books to the prætor, and the prætor to "the ſenate, who, after having read his frivolous reaſons for his re-"ligious eſtabliſhments, agreed that the books ſhould be deſtroyed "in purſuance of Numa's intentions. It was accordingly decreed, "that the prætor ſhould throw them into the fire." But though Numa's motives for the religion he eſtabliſhed might be trivial enough, that was not the chief reaſon for ſuppreſſing them. The real, at leaſt the principal reaſon, was the many new ſuperſtitions, equally trivial, which the Romans had introduced, and the worſhip which they paid to images, contrary to Numa's appointment.

Glory follows in the train of great men, and increaſes after their death; for envy does not long ſurvive them: Nay, it ſometimes dies before them. The misfortunes, indeed, of the ſucceeding kings added luſtre to the character of Numa. Of the five that came after him, the laſt was driven from the throne, and lived long in exile; and of the other four, not one died a natural death. Three were traitorouſly ſlain. As for Tullus Hoſtilius, who reigned next after Numa, he ridiculed and deſpiſed many of his beſt inſtitutions, particularly his religious ones, as effeminate and tending to inaction; for his view was to diſpoſe the people to war. He did not, however, abide by his irreligious opinions, but falling into a ſevere and complicated ſickneſs, he changed them for a ſuperſtition,* very different from Numa's piety: Others, too, were infeſted with the ſame falſe principles, when they ſaw the manner of his death, which is ſaid to have happened by lightning.†

NUMA AND LYCURGUS,

COMPARED.

HAVING gone through the lives of Numa and Lycurgus, we muſt now endeavor (though it is no eaſy matter) to *contraſt* their actions. The reſemblances between them, however, are obvious enough; their wiſdom, for inſtance, their piety, their talents for government, the inſtruction of their people, and their deriving their laws from a divine ſource. But the chief of their peculiar diſtinctions, was Numa's accepting a crown, and Lycurgus's relinquiſhing one. The former received a kingdom without ſeeking it, the latter reſigned one when he had it in poſſeſſion.

* None are ſo ſuperſtitious in diſtreſs as thoſe, who, in their proſperity, have laughed at religion. The famous Canon Voſſius was no leſs remarkable for the greatneſs of his fears, than he was for the littleneſs of his faith.

† The palace of Tullus Hoſtilius was burnt down by lightning; and he, with his wife and children, periſhed in the flames. Though ſome hiſtorians ſay, that Ancus Marcius, who, as the grandſon of Numa, expected to ſucceed to the crown, took the opportunity of the ſtorm to aſſaſſinate the king.

Numa was advanced to ſovereign power, when a private perſon and a ſtranger; Lycurgus reduced himſelf from a king to a private perſon. It was an honor to the one to attain to royal dignity by his juſtice; and it was an honor to the other to prefer juſtice to that dignity. Virtue rendered the one ſo reſpectable as to deſerve a throne, and the other ſo great as to be above it.

The ſecond obſervation is, that both managed their reſpective governments, as muſicians do the lyre, each in a different manner. Lycurgus wound up the ſtrings of Sparta, which he found relaxed with luxury, to a ſtronger tone: Numa ſoftened the high and harſh tone of Rome. The former had the more difficult taſk. For it was not their ſwords and breaſt plates, which he perſuaded his citizens to lay aſide, but their gold and ſilver, their ſumptuous beds and tables; what he taught them, was, not to devote their time to feaſts and ſacrifices, after quitting the rugged paths of war, but to leave entertainments and the pleaſures of wine, for the laborious exerciſes of arms and the wreſtling ring. Numa affected his purpoſes in a friendly way by the regard and veneration the people had for his perſon; Lycurgus had to ſtruggle with conflicts and dangers, before he could eſtabliſh his laws. The genius of Numa was more mild and gentle, ſoftening and attempering the fiery diſpoſitions of his people to juſtice and peace. If we be obliged to admit the ſanguinary and unjuſt treatment of the Helotes, as a part of the politics of Lycurgus, we muſt allow Numa to have been far the more humane and equitable lawgiver, who permitted abſolute ſlaves to taſte of the honor of freemen, and in the *Saturnalia* to be entertained along with their maſters*. For this alſo they tell us was one of Numa's inſtitutions, that perſons in a ſtate of ſervitude ſhould be admitted, at leaſt once a year, to the liberal enjoy-

* The *Saturnalia* was a feaſt celebrated on the 14th of the kalends of January. Beſide the ſacrifices in honor of Saturn, who, upon his retiring into Italy, introduced there the happineſs of the golden age, ſervants were at this time indulged in mirth and freedom, in memory of the equality which prevailed in that age; preſents were ſent from one friend to another; and no war was to be proclaimed, or offender executed. It is uncertain when this feſtival was inſtituted. Macrobius ſays, it was celebrated in Italy long before the building of Rome; and probably he is right, for the Greeks kept the ſame feaſt under the name of *Chronia*. *Macrob. Saturn.* l. i. c. 7.

ment of thoſe fruits which they had helped to raiſe. Some however pretend to find in this cuſtom the veſtiges of the equality which ſubſiſted in the times of Saturn, when there was neither ſervant nor maſter, but all were upon the ſame footing, and, as it were, of one family.

Both appear to have been equally ſtudious to lead their people to temperance and ſobriety. As to the other virtues, the one was more attached to fortitude, and the other to juſtice; though poſſibly the different nature and quality of their reſpective governments required a different proceſs. For it was not through want of courage, but to guard againſt injuſtice, that Numa reſtrained his ſubjects from war: Nor did Lycurgus endeavor to infuſe a martial ſpirit into his people, with a view to encourage them to injure others, but to guard them againſt being injured by invaſions. As each had the luxuriances of his citizens to prune, and their deficiences to fill up, they muſt neceſſarily make very conſiderable alterations.

Numa's diſtribution of the people was indulgent and agreeable to the commonalty, as with him a various and mixt maſs of goldſmiths, muſicians, ſhoemakers, and other trades compoſed the body of the city. But Lycurgus inclined to the nobility in modelling his ſtate, and he proceeded in a ſevere and unpopular manner; putting all mechanic arts in the hands of ſlaves and ſtrangers, while the citizens were only taught how to manage the ſpear and ſhield. They were only artiſts in war, and ſervants of Mars, neither knowing nor deſiring to know any thing but how to obey, command and conquer their enemies. That the freemen might be entirely and once for all free, he would not ſuffer them to give any attention to their circumſtances, but that the whole buſineſs was to be left to the ſlaves and Helotes, in the ſame manner as the dreſſing of their meat. Numa made no ſuch diſtinction as this; he only put a ſtop to the gain of rapine. Not ſolicitous to prevent an inequality of ſubſtance, he forbade no other means of increaſing the fortunes of his ſubjects, nor their riſing to the greateſt opulence; neither did he guard againſt poverty, which at the ſame time made its way into, and ſpread in the city. While there was no great diſparity in the poſſeſſions of his citizens, but all were moderately provided, he ſhould at firſt have combated the deſire of gain; and, like Lycurgus, have watched

againſt its inconveniences; for thoſe were by no means inconſiderable, but ſuch as gave birth to the many and great troubles that happened in the Roman ſtate.

As to an equal diviſion of lands, neither was Lycurgus to blame for making it, nor Numa for not making it. The equality which it cauſed, afforded the former a firm foundation for his government; and the latter finding a diviſion already made, and probably as yet ſubſiſting entire, had no occaſion to make a new one.

With reſpect to the community of wives and children, each took a politic method to baniſh jealouſy. A Roman huſband, when he had a ſufficient number of children, and was applied to by one that had none, might give up his wife to him,* and was at liberty both to divorce her and to take her again. But the Lacedæmonian, while his wife remained in his houſe, and the marriage ſubſiſted in its original force, allowed his friend, who deſired to have children by her, the uſe of his bed: And (as we have already obſerved) many huſbands invited to their houſes ſuch men as were likely to give them healthy and well made children. The difference between the two cuſtoms, is this, that the Lacedæmonians appeared very eaſy and unconcerned about an affair that in other places cauſes ſo much diſturbance, and conſumes men's hearts with jealouſy and ſorrow; whilſt among the Romans there was a modeſty, which veiled the matter with a new contract, and ſeemed to declare that a community in wedlock is intolerable!

Yet farther, Numa's ſtrictneſs as to virgins, tended to form them to that modeſty which is the ornament of their ſex: But the great liberty which Lycurgus gave them, brought upon them the cenſure of the poets, particularly Ibycus: For they call them *Phœnomerides*, and *Andromancis*, Euripides deſcribes them in this manner:

> Theſe quit their homes, ambitious to diſplay,
> Amidſt the youths, their vigor in the race,
> Or feats of wreſtling, whilſt their airy robe
> Flies back and leaves their limbs uncover'd—

The ſkirts of the habit which the virgins wore, were not ſewed to the bottom, but opened at the ſides as they

* It does not appear that Numa gave any ſanction to this liberty. Plutarch himſelf ſays a little below, that no divorce was known in Rome till long after.

walked, and discovered the thigh; as Sophocles very plainly writes:

> Still in the light dress struts the vain Hermione,
> Whose opening folds display the naked thigh.

Consequently their behavior is said to have been too bold and too masculine, in particular to their husbands. For they considered themselves as absolute mistresses in their houses; nay they wanted a share in affairs of state, and delivered their sentiments with great freedom concerning the most weighty matters. But Numa, though he preserved entire to the matrons all the honor and respect that were paid them by their husbands in the time of Romulus, when they endeavored by kindness to compensate for the rape, yet he obliged them to behave with great reserve, and to lay aside all impertinent curiosity. He taught them to be sober, and accustomed them to silence, entirely to abstain from wine,* and not to speak even of the most necessary affairs except in the presence of their husbands. When a woman once appeared in the *forum* to plead her own cause, it is reported that the senate ordered the oracle to be consulted, what this strange event portended to the city.† Nay, what is recorded of a few infamous women, is a proof of the obedience and meekness of the Roman matrons in general. For as our historians give us accounts of those who first carried war into the bowels of their country, or against their brothers, or were first guilty of parricide; so the Romans relate, that Spurius Carvilius was the first among them that divorced his wife, when no such thing had happened before for two hundred and thirty years from the building of Rome:‡

* Romulus made the drinking of wine as well as adultery, a capital crime in women. For he said, adultery opens the door to all sorts of crimes, and wine opens the door to adultery. The severity of this law was softened in the succeeding ages; the women who were overtaken in liquor, were not condemned to die, but to lose their dowers.

† What then appeared so strange became afterwards common enough; insomuch that every troublesome woman of that kind, was called Afrania, from a senator's wife of that name, who busied herself much in courts of justice. The eloquent Hortensia, daughter to the orator Hortensius, pleaded with such success for the women, when the triumvirs had laid a fine upon them, that she got a considerable part of it remitted.

‡ It was in the 520th year of Rome that this happened.

And that Thalæ, the wife of Pinarius, was the firſt that quarrelled, having a diſpute with her mother in law Gegania, in the reign of Tarquin *the proud*. So well famed for the preſerving of decency and a propriety of behavior, were this lawgiver's regulations with reſpect to marriage.

Agreeable to the education of virgins in Sparta, were the directions of Lycurgus as to the time of their being married. For he ordered them to be married when both their age and wiſhes led them to it; that the company of a huſband, which nature now required, might be the foundation of kindneſs and love, and not of fear and hatred, which would be the conſequence when nature was forced; and that their bodies might have ſtrength to bear the troubles of breeding and the pangs of child birth; the propagation of children being looked upon as the only end of marriage. But the Romans married their daughters at the age of twelve years, or under; that both their bodies and manners might come pure and untainted into the management of their huſbands. It appears then that the former inſtitution more naturally tended to the procreation of children, and the latter to the forming of the manners for the matrimonial union.

However, in the education of the boys in regulating their claſſes, and laying down the whole method of their exerciſes, their diverſions, and their eating at a common table, Lycurgus ſtands diſtinguiſhed, and leaves Numa only upon a level with ordinary lawgivers. For Numa left it to the option or convenience of parents, to bring up their ſons to agriculture, to ſhipbuilding, to the buſineſs of a braſier, or the art of a muſician. As if it were not neceſſary for one deſign to run through the education of them all, and for each individual to have the ſame bias given him; but, as if they were all like paſſengers in a ſhip, who coming each from a different employment, and with a different intent, ſtand upon their common defence in time of danger, merely out of fear for themſelves or their property, and on other occaſions are attentive only to their private ends. In ſuch a caſe common legiſlators would have been excuſable, who might have failed through ignorance or want of power; but ſhould not ſo wiſe a man as Numa, who took upon him the government of a ſtate ſo lately formed, and not likely to make the leaſt oppoſition to any thing he propoſed, have conſidered it as his firſt care, to give the children ſuch a bent of education, and

the youth such a mode of exercise, as would prevent any great difference or confusion in their manners, that so they might be formed from their infancy, and perſuaded to walk together, in the ſame paths of virtue. Lycurgus found the utility of this in ſeveral reſpects, and particularly in ſecuring the continuance of his laws. For the oath the Spartans had taken, would have availed but little, if the youth had not been already tinctured with his diſcipline, and trained to a zeal for his eſtabliſhment.—Nay, ſo ſtrong and deep was the tincture, that the principal laws which he enacted, continued in force for more than five hundred years. But the primary view of Numa's government, which was to ſettle the Romans in laſting peace and tranquility, immediately vaniſhed with him: And, after his death, the temple of Janus, which he had kept ſhut (as if he had really held war in priſon and ſubjection) was ſet wide open, and Italy was filled with blood.* The beautiful pile of juſtice which he had reared, preſently fell to the ground, being without the cement of education.

You will ſay then, was not Rome bettered by her wars? A queſtion this which wants a long anſwer, to ſatisfy ſuch as place the happineſs of a ſtate in riches, luxury, and an extent of dominion, rather than in ſecurity, equity, temperance, and content. It may ſeem, however, to afford an argument in favor of Lycurgus, that the Romans, upon quitting the diſcipline of Numa, ſoon arrived at a much higher degree of power; whereas the Lacedæmonians, as ſoon as they departed from the inſtitutions of Lycurgus, from being the moſt reſpectable people of Greece, became the meaneſt, and were in danger of being abſolutely deſtroyed. On the other hand, it muſt be acknowledged ſomething truly great and divine in Numa, to be invited from another country to the throne; to make ſo many alterations by means of perſuaſions only; to reign undiſturbed over a city not yet united in itſelf, without the uſe of an armed force (which Lycurgus was obliged to have recourſe to, when he availed himſelf of the aid of the nobility againſt the commons) and by his wiſdom and juſtice alone, to conciliate and combine all his ſubjects in peace.

* In the wars with the Fidenates, the Albans, and the Latins.

SOLON.*

DIDIMUS the grammarian, in his anſwer to Aſclepiades concerning the laws of Solon, cites the teſtimony of one Philocles, by which he would prove Solon the ſon of Euphorion, contrary the opinion of others that have wrote of him. For they all with one voice declare that Execeſtides was his father; a man of moderate fortune and power, but of the nobleſt family in Athens, being deſcended from Codrus. His mother, according to Heraclides of Pontus, was couſin german to the mother of Piſiſtratus. This tie of friendſhip at firſt united Solon and Piſiſtratus in a very intimate friendſhip, which was drawn cloſer (if we may believe ſome writers) by the regard which the former had for the beauty and excellent qualities of the latter.† Hence we may believe it was, that when they differed afterwards about matters of ſtate, this diſſention broke not out into any harſh or ungenerous treatment of each other; but their firſt union kept ſome hold of their hearts, *ſome ſparks of the flame ſtill remained*, and the tenderneſs of former friendſhip was not quite forgotten.

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Solon's father having hurt his fortune,‡ as Hermippus tells us, by indulging his great and munificent ſpirit,

* Solon flouriſhed about the year before Chriſt, 597.

† Piſiſtratus was remarkably courteous, affable and liberal. He had always two or three ſlaves near him with bags of ſilver coin: When he ſaw any man look ſickly, or heard that any died inſolvent, he relieved the one, and buried the others at his own expenſe. If he perceived people melancholy, he inquired the cauſe, and if he found it was poverty, he furniſhed them with what might enable them to get bread, but not to live idly. Nay, he left even his gardens and orchards open, and the fruit free to the citizens. His looks were eaſy and ſedate, his language ſoft and modeſt. In ſhort, if his virtues had been genuine and not diſſembled, with a view to the tyranny of Athens, he would (as Solon told him) have been the beſt citizen in it.

‡ Ariſtotle reckons Solon himſelf among the inferior citizens, and quotes his own works to prove it. The truth is, that Solon was never rich, it may be, becauſe he was always honeſt. In his youth he was mightily addicted to poetry. And Plato (in *Timæo*) ſays, if he had finiſhed all his poems, and particularly the Hiſtory

though the ſon might have been ſupported by his friends, yet as he was of a family that had long been aſſiſting to others, he was aſhamed to accept of aſſiſtance himſelf; and, therefore, in his younger years applied himſelf to merchandiſe. Some, however, ſay that he travelled, rather to gratify his curioſity, and extend his knowledge, than to raiſe an eſtate. For he profeſſed his love of wiſdom, and when far advanced in years, made this declaration, *I grow old in the purſuit of learning.* He was not too much attached to wealth, as we may gather from the following verſes:

The man that boaſts of golden ſtores,
Of grain that loads his bending floors,
Of fields with freſh'ning herbage green,
Where bounding ſteeds and herds are ſeen,
I call not happier than the ſwain,
Whoſe limbs are ſound, whoſe food is plain,
Whoſe joys a blooming wife endears,
Whoſe hours a ſmiling offspring cheers.*

Yet in another place he ſays:

The flow of riches, though deſir'd,
Life's real goods, if well acquired,
Unjuſtly let me never gain,
Leſt vengeance follow in their train.

Indeed, a good man, a valuable member of ſociety, ſhould neither ſet his heart upon ſuperfluities, nor reject the uſe of what is neceſſary and convenient. And in thoſe times, as Heſiod† informs us, no buſineſs was looked upon as a diſparagement, nor did any trade cauſe a diſadvantageous

of the Atlantic Iſland, which he brought out of Egypt, and had taken time to reviſe and correct them as others did, neither Homer, Heſiod, nor any other ancient poet would have been more famous. It is evident, both from the life and writings of this great man, that he was a perſon not only of exalted virtue, but of a pleaſant and agreeable temper. He conſidered men as men; and keeping both their capacity for virtue, and their proneneſs to evil in his view, he adapted his laws ſo as to ſtrengthen and ſupport the one, and to check and keep under the other. His inſtitutions are as remarkable for their ſweetneſs and practicability, as thoſe of Lycurgus are for harſhneſs and forcing human nature.

* This paſſage of Solon's, and another below, are now found among the ſentences of Theognis.

† Lib. Op. et Di. ver. 309.

distinction. The profession of merchandise was honorable, as it brought home the produce of barbarous countries, engaged the friendship of kings, and opened a wide field of knowledge and experience. Nay, some merchants have been founders of great cities; Protus, for instance, that built Marseilles, for whom the Gauls about the Rhone had the highest esteem. Thales also, and Hippocrates the mathematician, are said to have had their share in commerce; and the oil that Plato disposed of in Egypt,* defrayed the expense of his travels.

If Solon was too expensive and luxurious in his way of living, and indulged his poetical vein in his description of pleasure too freely for a philosopher, it is imputed to his mercantile life. For as he passed through many and great dangers, he might surely compensate them with a little relaxation and enjoyment. But that he placed himself rather in the class of the poor than the rich, is evident from these lines:

> For vice, tho' plenty fills her horn,
> And virtue sinks in want and scorn;
> Yet never, sure, shall Solon change
> His truth for wealth's most easy range!
> Since virtue lives, and truth shall stand,
> While wealth eludes the grasping hand.

He seems to have made use of his poetical talent at first, not for any serious purpose, but only for amusement, and to fill up his hours of leisure; but afterwards he inserted moral sentences, and interwove many political transactions in his poems, not for the sake of recording or remembering them, but sometimes by way of apology for his own administration, and sometimes to exhort, to advise, or to censure the citizens of Athens. Some are of opinion, that he attempted to put his laws too in verse, and they give us this beginning:

> Supreme of gods, whose power we first address
> This plan to honor, and these laws to bless.

Like most of the sages of those times, he cultivated chiefly that part of moral philosophy which treats of civil obliga-

* It was usual to trade into Egypt with the oil of Greece and Judea. It is said in the prophet Hosea, (c. xii. v. 1), *Ephraim carrieth oil into Egypt.*

tions. His phyſics were of a very ſimple and ancient caſt, as appears from the following lines :

> From cloudy vapors falls the treaſur'd ſnow,
> And the fierce hail : From lightning's rapid blaze
> Springs the loud thunder—winds diſturb the deep,
> Than whoſe unruffled breaſt, no ſmoother ſcene
> In all the works of nature !———

Upon the whole, Thales ſeems to have been the only philoſopher, who then carried his ſpeculations beyond things in common uſe, while the reſt of the wiſe men maintained their character by rules for ſocial life.

They are reported to have met at Delphi, and afterwards at Corinth upon the invitation of Periander, who made proviſion for their entertainment. But what contributed moſt to their honor, was their ſending the *tripod* from one to another, with an ambition to outvie each other in modeſty. The ſtory is this : When ſome Coans were drawing a net, certain ſtrangers from Miletus bought the draught unſeen. It proved to be a golden tripod, which Helen, as ſhe ſailed from Troy, is ſaid to have thrown in there, in compliance with an ancient oracle. A diſpute ariſing at firſt between the ſtrangers and the fiſhermen about the tripod, and afterwards extending itſelf to the ſtates to which they belonged, ſo as almoſt to engage them in hoſtilities, the prieſteſs of Apollo took up the matter, by ordering that the wiſeſt man they could find ſhould have the tripod. And firſt it was ſent to Thales, at Miletus, the Coans voluntarily preſenting that to one of the Milefians, for which they would have gone to war with them all. Thales declared that Bias was a wiſer man than he, ſo it was brought to him. He ſent it to another as wiſer ſtill. After making a farther circuit, it came to Thales the ſecond time. And at laſt it was carried from Miletus to Thebes, and dedicated to the Iſmenian Apollo. Theophraſtus r[illegible], that the tripod was firſt ſent to Bias, at Priene ; that Bias ſent it back again to Thales at Miletus ; that ſo, having paſſed through the hands of the ſeven, it came round to Bias again, and at laſt was ſent to the temple of Apollo at Delphi. This is the moſt current account ; yet ſome ſay the preſent was not a tripod, but a bowl ſent by Crœſus ; and others that it was a cup which one Bathycles had left for that purpoſe.

We have a particular account of a converſation which Solon had with Anacharſis,* and of another he had with Thales. Anacharſis went to Solon's houſe at Athens, knocked at the door, and ſaid, *he was a ſtranger who deſired to enter into engagements of friendſhip and mutual hoſpitality with him.* Solon anſwered, *Friendſhips are beſt formed at home. Then do you,* ſaid Anacharſis, *who are at home, make me your friend, and receive me into your houſe.* Struck with the quickneſs of his repartee, Solon gave him a kind welcome, and kept him ſometime with him, being then employed in public affairs, and in modelling his laws. When Anacharſis knew what Solon was about, he laughed at his undertaking, and at the abſurdity of imagining he could reſtrain the avarice and injuſtice of his citizens by *written laws, which in all reſpects reſembled ſpiders webs, and would, like them, only entangle, and hold the poor and weak, while the rich and powerful eaſily broke through them.* To this Solon replied, *Men keep their agreements, when it is an advantage to both parties not to break them; and he would ſo frame his laws, as to make it evident to the Athenians, that it would be more for their intereſt to obſerve them than to tranſgreſs them.* The event, however, ſhowed, that Anacharſis was nearer the truth in his conjecture, than Solon was in his hope. Anacharſis having ſeen an aſſembly of the people at Athens, ſaid, *he was ſurpriſed at this, that in Greece, wiſe men pleaded cauſes and fools determined them.*

When Solon was entertained by Thales at Miletus, he expreſſed ſome wonder that *he did not marry and raiſe a family.* To this Thales gave no immediate anſwer; but ſome days after he inſtructed a ſtranger to ſay, That *he came from Athens ten days before.* Solon enquiring, *What news there was at Athens,* the man, according to his in-

* The Scythians, long before the days of Solon, had been celebrated for their frugality, their temperance, and [illegible]ce. Anacharſis was one of theſe Scythians, and a Prince of the blood. He went to Athens about the fortyſeventh Olympiad, that is, 590 years before Chriſt. His good ſenſe, his knowledge, and great experience, made him paſs for one of the ſeven wiſe men. But the greateſt and wiſeſt men have their inconſiſtencies; for ſuch it certainly was, for Anacharſis to carry the Grecian worſhip, the rites of Cybele, into Scythia, contrary to the laws of his country. Though he performed thoſe rites privately, in a woody part of the country, a Scythian happened to ſee him, and acquainted the king with it, who came immediately and ſhot him with an arrow upon the ſpot. *Herodot.* l. iv. c. 76.

ſtructions, ſaid, *None, except the funeral of a young man, which was attended by the whole city. For he was the ſon (as they told me) of a perſon of great honor, and of the higheſt reputation for virtue, who was then abroad upon his travels. What a miſerable man is he,* ſaid Solon; *but what was his name? I have heard his name,* anſwered the ſtranger, *but do not recollect it. All I remember is, that there was much talk of his wiſdom and juſtice.* Solon, whoſe apprehenſions increaſed with every reply, was now much diſconcerted, and mentioned his own name, aſking, *Whether it was not Solon's ſon that was dead?* The ſtranger anſwering in the affirmative, he began to beat his head, and to do and ſay ſuch things as are uſual to men in a tranſport of grief.* Then Thales, taking him by the hand, ſaid with a ſmile, *Theſe things which ſtrike down ſo firm a man as Solon, kept me from marriage and from having children. But take courage my good friend, for not a word of what has been told you is true.* Hermippus ſays he took this ſtory from Patæcus, who uſed to boaſt he had the ſoul of Æſop.

But after all, to neglect the procuring of what is neceſſary or convenient in life, for fear of loſing it, would be acting a very mean and abſurd part. By the ſame rule, a man might refuſe the enjoyment of riches, or honor, or wiſdom, becauſe it is poſſible for him to be deprived of them. Even the excellent qualities of the mind, the moſt valuable and pleaſing poſſeſſion in the world, we ſee deſtroyed by poiſonous drugs, or by the violence of ſome diſeaſe. Nay, Thales himſelf could not be ſecure from fears, by living ſingle, unleſs he would renounce all intereſt in his friends, his relations, and his country. Inſtead of that, however, he is ſaid to have adopted his ſiſter's ſon, named Cybiſthus. Indeed the ſoul has not only a principle of ſenſe, of underſtanding, of memory, but of love; and when it has nothing at home to fix its affections upon, it unites itſelf, and cleaves to ſomething abroad. Strangers or perſons of ſpurious birth often inſinuate themſelves into ſuch a man's heart, as into a houſe or land that has no lawful heirs, and, together with love, bring a train of cares and apprehenſions for them. It is not uncommon to hear perſons of a mo-

* Whether on this occaſion, or on the real loſs of a ſon is uncertain, Solon being deſired not to weep, ſince weeping would avail nothing; he anſwered, with much humanity and good ſenſe, *And for this cauſe I weep.*

poſe temper, who talk againſt marriage and a family, uttering the moſt abject complaints, when a child which they have had by a ſlave or a concubine, happens to ſicken or die. Nay, ſome have expreſſed a very great regret upon the death of dogs and horſes; whilſt others have borne the loſs of valuable children, without any affliction, or at leaſt without any indecent ſorrow, and have paſſed the reſt of their days with calmneſs and compoſure. It is certainly weakneſs not affection, which brings infinite troubles and fears upon men, who are not fortified by reaſon againſt the power of fortune; who have no enjoyment of a preſent good, becauſe of their apprehenſions, and the real anguiſh they find in conſidering that, in time, they may be deprived of it. No man, ſurely, ſhould take refuge in poverty to guard againſt the loſs of an eſtate; nor remain in the unſocial ſtate of celibacy, that he may have neither friends nor children to loſe; he ſhould be armed by reaſon againſt all events. But, perhaps, we have been too diffuſe in theſe ſentiments.

When the Athenians, tired out with a long and troubleſome war againſt the Megarenſians, for the Iſle of Salamis, made a law, that no one for the future, under pain of death, ſhould either by ſpeech or writing propoſe that the city ſhould aſſert its claims to that iſland; Solon was very uneaſy at ſo diſhonorable a decree, and ſeeing great part of the youth deſirous to begin the war again, being reſtrained from it only by fear of the law, he feigned himſelf inſane;* and a report ſpread from his houſe into the city, that he was out of his ſenſes. Privately, however he had compoſed an elegy, and got it by heart, in order to repeat it in public; thus prepared, he ſallied out unexpectedly into the marketplace with a cap upon his head.† A great number of people flocking about him there, he got upon the herald's ſtone, and ſung the elegy which begins thus:

Hear and attend: From Salamis I came
To ſhow your error.

* When the Athenians were delivered from their fears by the death of Epaminondas, they began to ſquander away upon ſhows and plays the money that had been aſſigned for the pay of the army and navy, and at the ſame time they made it death for any one to propoſe a reformation. In that caſe, Demoſthenes did not, like Solon, attack their error under a pretence of inſanity, but boldly and reſolutely ſpoke againſt it, and by the force of his eloquence brought them to correct it. † None wore caps but the ſick.

This compoſition is entitled *Salamis*, and conſiſts of a hundred very beautiful lines. When Solon had done, his friends began to expreſs their admiration, and Piſiſtratus, in particular, exerted himſelf in perſuading the people to comply with his directions; whereupon they repealed the law, once more undertook the war, and inveſted Solon with the command. The common account of his proceedings is this: He ſailed with Piſiſtratus to Colias, and having ſeized the women, who, according to the cuſtom of the country, were offering ſacrifice to Ceres there, he ſent a truſty perſon to Salamis, who was to pretend he was a deſerter, and to adviſe the Megarenſians, if they had a mind to ſeize the principal Athenian matrons, to ſet ſail immediately for Colias. The Megarenſians readily embracing the propoſal, and ſending out a body of men, Solon diſcovered the ſhip as it put off from the iſland; and cauſing the women directly to withdraw, ordered a number of young men, whoſe faces were yet ſmooth, to dreſs themſelves in their habits, caps and ſhoes. Thus with weapons concealed under their clothes they were to dance and play by the ſeaſide till the enemy was landed, and the veſſel near enough to be ſeized. Matters being thus ordered, the Megarenſians were deceived with the appearance, and ran confuſedly on ſhore, ſtriving which ſhould firſt lay hold on the women. But they met with ſo warm a reception, that they were cut off to a man: And the Athenians embarking immediately for Salamis, took poſſeſſion of the iſland.

Others deny that it was recovered in this manner, and tell us, that Apollo, being firſt conſulted at Delphi, gave this anſwer:

> Go, firſt propitiate the country's chiefs
> Hid in Æſopus' lap; who, when interr'd,
> Fac'd the declining ſun.

Upon this Solon croſſed the ſea by night, and offered ſacrifices in Salamis to the heroes Periphemus and Cichreus. Then taking five hundred Athenian volunteers who had obtained a decree, that if they conquered the iſland, the government of it ſhould be inveſted in them, he ſailed with a number of fiſhing veſſels and one galley of thirty oars for Salamis, where he caſt anchor at a point which looks towards Eubœa.

The Megarenſians that were in the place, having heard a confuſed report of what had happened, betook themſelves in a diſorderly manner to arms, and ſent a ſhip to diſcover the enemy. As the ſhip approached too near, Solon took it, and ſecuring the crew, put in their place ſome of the braveſt of the Athenians, with orders to make the beſt of their way to the city, as privately as poſſible. In the mean time, with the reſt of his men, he attacked the Megarenſians by land; and while theſe were engaged, thoſe from the ſhip took the city. A cuſtom which obtained afterwards, ſeems to bear witneſs to the truth of this account. For an Athenian ſhip, once a year, paſſed ſilently to Salamis, and the inhabitants coming down upon it with noiſe and tumult, one man in armor leaped aſhore, and ran ſhouting towards the promontory of Sciradium, to meet thoſe that were advancing by land. Near that place is a temple of Mars erected by Solon: For there it was that he defeated the Megarenſians, and diſmiſſed upon certain conditions, ſuch as were not ſlain in battle.

However, the people of Megara perſiſted in their claim till both ſides had ſeverely felt the calamities of war, and then they referred the affair to the deciſion of the Lacedæmonians. Many authors relate that Solon availed himſelf of a paſſage in Homer's catalogue of ſhips, which he alleged before the arbitrators, dexterouſly inſerting a line of his own: For to this verſe,

Ajax from Salamis twelve ſhips commands,

he is ſaid to have added,

And ranks his forces with th' Athenian power.*

But the Athenians look upon this as an idle ſtory, and tell us, that Solon made it appear to the judges, that Philæus and Euryſaces, ſons of Ajax, being admitted by the Athenians to the freedom of their city, gave up the iſland to them, and removed, the one to Brauron, and the other to Melite in Attica: Likewiſe, that the tribe of the Philaidæ, of which Piſiſtratus was, had its name from that Philæus. He brought another argument againſt the Mega-

* This line could be no ſufficient evidence; for there are many paſſages in Homer which prove that the ſhips of Ajax were ſtationed near the Theſſalians.

renſians from the manner of burying in Salamis, which was agreeable to the cuſtom of Athens, and not to that of Megara; for the Megarenſians inter the dead with their faces to the eaſt, and the Athenians turn theirs to the weſt. On the other hand, Hereas of Megara inſiſts, that the Megarenſians likewiſe turn the faces of the dead to the weſt. And what is more, that like the people of Salamis, they put three or four corpſes in one tomb, whereas the Athenians have a ſeparate tomb for each. But Solon's cauſe was farther aſſiſted by certain oracles of Apollo, in which the iſland was called *Ionian* Salamis. This matter was determined by five Spartans, Critolaides, Amompharetus, Hypſechidas, Anaxilas and Cleomenes.

Solon acquired conſiderable honor and authority in Athens by this affair; but he was much more celebrated among the Greeks in general, for negotiating ſuccours for the temple at Delphi, againſt the inſolent and injurious behavior of the Cirrhæans,* and perſuading the Greeks to arm for the honor of the god. At his motion it was that the *Amphyctions* declared war; as Ariſtotle, among others, teſtifies in his book concerning the Pythian games, where he attributes that decree to Solon. He was not, however, appointed general in that war, as Hermippus relates from Euanthes the Samian. For Æſchines the orator ſays no ſuch thing; and we find in the records of Delphi, that Alcmæon, not Solon, commanded the Athenians on that occaſion.

* The inhabitants of Cirrha a town ſeated in the bay of Corinth, after having by repeated incurſions waſted the territory of Delphi, beſieged the city itſelf from a deſire of making themſelves maſters of the riches contained in the temple of Apollo. Advice of this being ſent to the *Amphictyons*, who were the ſtates general of Greece, Solon adviſed that this matter ſhould be univerſally reſented. Accordingly Clyſthenes, tyrant of Sicyon, was ſent commander in chief againſt the Cirrhæans; Alcmæon was general of the Athenian quota; and Solon went as counſellor or aſſiſtant to Clyſthenes. When the Greek army had beſieged Cirrha ſome time without any great appearance of ſucceſs, Apollo was conſulted, who anſwered that they ſhould not be able to reduce the place till the waves of the Cirrhæan ſea waſhed the territories of Delphi. This anſwer ſtruck the army with ſurpriſe, from which Solon extricated them by adviſing Clyſthenes to conſecrate the whole territories of Cirrha to the Delphic Apollo, whence it would follow that the ſea muſt waſh the ſacred coaſt. Pauſanias *(in Phocicis)* mentions another ſtratagem, which was not worthy of the juſtice of Solon. Cirrha, however, was taken, and became henceforth the arſenal of Delphi.

The execrable proceedings againſt the accomplices of Cylon,* had long occaſioned great troubles in the Athenian ſtate. The conſpirators had taken ſanctuary in Minerva's temple; but Megacles, then Archon, perſuaded them to quit it and ſtand trial, under the notion that if they tied a thread to the ſhrine of the goddeſs, and kept hold of it, they would ſtill be under her protection. But when they came over againſt the temple of the Furies, the thread broke of itſelf; upon which Megacles and his colleagues ruſhed upon them and ſeized them, as if they had loſt their privilege. Such as were out of the temple were ſtoned; thoſe that fled to the altars were cut in pieces there; and they only were ſpared who made application to the wives of the magiſtrates. From that time thoſe magiſtrates were called *execrable*, and became objects of the public hatred. The remains of Cylon's faction afterwards recovered ſtrength, and kept up the quarrel with the deſcendants of Megacles. The diſpute was greater than ever, and the two parties more exaſperated, when Solon, whoſe authority was now very great, and others of the principal Athenians, interpoſed, and by entreaties and arguments perſuaded the perſons called *execrable*, to ſubmit to juſtice and a fair trial, before three hundred judges ſelected from the nobility. Myron, of the *Phylenſian* ward carried on the impeachment, and they were condemned: As many as were alive were driven into exile; and the bodies of the dead dug up and caſt out beyond the borders

* There was, for a long time after the democracy took place, a ſtrong party againſt it, who left no meaſures untried, in order, if poſſible, to reſtore their ancient form of government. Cylon, a man of quality, and ſon in law to Theagenes, tyrant of Megara, repined at the ſudden change of the magiſtrates, and had the thoughts of aſking that as a favor, which he apprehended to be due to his birthright. He formed, therefore, a deſign to ſeize the citadel, which he put in practice in the fortyfifth Olympiad, when many of the citizens were gone to the Olympic games. Megacles, who was at that time chief archon, with the other magiſtrates and the whole power of Athens, immediately beſieged the conſpirators there, and reduced them to ſuch diſtreſs, that Cylon and his brother fled, and left the meaner ſort to ſhift for themſelves. Such as eſcaped the ſword took refuge, as Plutarch relates, in Minerva's temple; and though they deſerved death for conſpiring againſt the government, yet as the magiſtrates put them to death in breach of the privilege of ſanctuary, they brought upon themſelves the indignation of the ſuperſtitious Athenians, who deemed ſuch a breach a greater crime than treaſon.

of Attica. Amidſt theſe diſturbances the Megarenſians renewed the war, took Niſæa from the Athenians, and recovered Salamis once more.

About this time the city was likewiſe afflicted with ſuperſtitious fears and ſtrange appearances: And the ſoothſayers declared, that there were certain abominable crimes which wanted expiation, pointed out by the entrails of the victims. Upon this they ſent to Crete for Epimenides the *Phæſtian*,* who is reckoned the ſeventh among the wiſe men, by thoſe that do not admit Periander into the number. He was reputed a man of great piety, beloved by the gods, and ſkilled in matters of religion, particularly in what related to inſpiration and the ſacred myſteries: Therefore the men of thoſe days called him the ſon of the nymph Balte, and one of the *Curetes* reviv-ed. When he arrived at Athens, he contracted a friendſhip with Solon, and privately gave him conſiderable aſſiſtance, preparing the way for the reception of his laws. For he taught the Athenians to be more frugal in their religious worſhip, and more moderate in their mourning, by intermixing certain ſacrifices with the funeral ſolemnities, and aboliſhing the cruel and barbarous cuſtoms that had generally prevailed among the women before. What is of ſtill greater conſequence, by expiations, luſtrations, and the erecting of temples and ſhrines, he hallowed and purified the city, and made the people more obſervant of juſtice and more inclined to union.

When he had ſeen Munychia, and conſidered it ſome time, he is reported to have ſaid to thoſe about him,†

* This Epimenides was a very extraordinary perſon. Diogenes Laertius tells us, that he was the inventor of the art of luſtrating or purifying houſes, fields, and perſons; which, if ſpoken of Greece, may be true; but Moſes had long before taught the Hebrews ſomething of this nature. (*Vide* Levit. xvi.) Epimenides took ſome ſheep that were all black, and others that were all white; theſe he led into the Areopagus, and turning them looſe, directed certain perſons to follow them, who ſhould mark where they couched, and there ſacrifice them to the local deity. This being done, altars were erected in all theſe places to perpetuate the memory of this ſolemn expiation. There were, however, other ceremonies practiſed for the purpoſe of luſtration, of which Tzetzes, in his poetical chronicle, gives a particular account, but which are too trifling to be mentioned here.

† This prediction was fulfilled 270 years after, when Antipater conſtrained the Athenians to admit his garriſon into that place. Beſides this prophecy, Epimenides uttered another during his ſtay at Athens; for hearing that the citizens were alarmed at the progreſs of

How blind is man to futurity! If the Athenians could foresee what trouble that place will give them, they would tear it in pieces with their teeth, rather than it should stand. Something similar to this is related of Thales. For he ordered the Milesians to bury him in a certein recluse and neglected place, and foretold at the same time, that their marketplace would one day stand there. As for Epimenides, he was held in high admiration at Athens; great honors were paid him, and many valuable presents made; yet he would accept of nothing but a branch of the sacred olive, which they gave him at his requeſt; and with that he departed.

When the troubles about Cylon's affair were over, and the sacrilegious persons removed, in the manner we have mentioned, the Athenians relapsed into their old disputes concerning the government; for there were as many parties among them as there were different tracts of land in their country. The inhabitants of the mountainous part were, it seems, for a democracy; those of the plains for an oligarchy; and those of the seacoasts contending for a mixed kind of goverment, hindered the other two from gaining their point. At the same time, the inequality between the poor and the rich occasioned the greateſt discord, and the state was in so dangerous a situation, that there seemed to be no way to quell the seditious, or to save it from ruin, but changing it to a monarchy. So greatly were the poor in debt to the rich, that they were obliged either to pay them a sixth part of the produce of the land (whence they were called *Hectemorii* and *Thetes*) or else to engage their persons to their creditors, who might seize them on failure of payment. Accordingly some made slaves of them, and others sold them to foreigners. Nay, some parents were forced to sell their own children (for no law forbade it) and to quit the city, to avoid the severe treatment of those usurers. But the greater number, and men of the most spirit, agreed to stand by each other, and to bear such impositions no longer. They determined to choose a trusty person for their leader to deliver those who

the Persian power at sea, he advised them to make themselves easy, for that the Persians would not for many years attempt any thing against the Greeks, and when they did, they would receive greater loss themselves, than they would be able to bring upon the states they thought to destroy. *Laert. in Vita et Rimen.*

had failed in their time of payment, to divide the land, and to give an entire new face to the commonwealth.

Then the moſt prudent of the Athenians caſt their eyes upon Solon, as a man leaſt obnoxious to either party, having neither been engaged in oppreſſions with the rich, nor entangled in neceſſities with the poor. Him, therefore, they entreated to aſſiſt the public in this exigency, and to compoſe theſe differences. Phanias the Leſbian aſſerts, indeed, that Solon, to ſave the ſtate, dealt artfully with both parties, and privately promiſed the poor a diviſion of the lands, and the rich a confirmation of their ſecurities. At firſt he was loth to take the adminiſtration upon him, by reaſon of the avarice of ſome, and the inſolence of others; but was, however, choſen archon next after Philombrotus, and at the ſame time arbitrator and lawgiver; the rich accepting of him readily, as one of *them*, and the poor, as a good and worthy man. They tell us, too, that a ſaying of his, which he had let fall ſome time before, that *equality cauſes no war*, was then much repeated, and pleaſed both the rich and the poor; the latter expecting to come to a balance by their numbers, and by the meaſure of divided lands, and the former to preſerve an equality at leaſt, by their dignity and power. Thus both parties being in great hopes, the heads of them were urgent with Solon to make himſelf king, and endeavored to perſuade him, that he might with better aſſurance take upon him the direction of a city where he had the ſupreme authority. Nay many of the citizens, that leaned to neither party, ſeeing the intended change difficult to be effected by reaſon and law, were not againſt the intruſting of the government to the hands of one wiſe and juſt man. Some, moreover, acquaint us, that he received this oracle from Apollo:

> Seize, ſeize the helm; the reeling veſſel guide,
> With aiding patriots ſtem the raging tide.

His friends, in particular, told him it would appear that he wanted courage, if he rejected the monarchy for fear of the name of tyrant; as if the ſole and ſupreme power would not ſoon become a lawful ſovereignty through the virtues of him that received it. Thus formerly (ſaid they) the Æubœans ſet up Tynnondas, and lately the Mitylenæans Pittacus for their prince.* None of theſe things

* Pittacus, one of the ſeven wiſe men of Greece, made himſelf maſter of Mitylene; for which Alcæus, who was of the ſame town,

moved Solon from his purpoſe, and the anſwer he is ſaid to have given to his friends is this, *Abſolute monarchy is a fair field, but it has no outlet.* And in one of his poems he thus addreſſes himſelf to his friend Phocus:

——If I ſpared my country,
If gilded violence and tyrannic ſway
Could never charm me; thence no ſhame accrues:
Still the mild honor of my name I boaſt,
And find my empire there.——

Whence it is evident that his reputation was very great, before he appeared in the character of a legiſlator. As for the ridicule he was expoſed to for rejecting kingly power, he has deſcribed it in the following verſes:

Nor wiſdom's palm, nor deep laid policy
Can Solon boaſt. For when its nobleſt bleſſings
Heaven pour'd into his lap, he ſpurn'd them from him.
Where was his ſenſe and ſpirit, when enclos'd
He found the choiceſt prey, nor deign'd to draw it?
Who, to command fair Athens but one day,
Would not himſelf, with all his race, have fallen
Contented on the morrow?

Thus he has introduced the multitude and men of low minds, as diſcourſing about him. But though he rejected abſolute power, he proceeded with ſpirit enough in the adminiſtration; he did not make any conceſſions in behalf of the powerful, nor, in the framing of his laws, did he indulge the humor of his conſtituents. Where the former eſtabliſhment was tolerable, he neither applied remedies, nor uſed the inciſion knife, leſt he ſhould put the whole in diſorder, and not have power to ſettle or compoſe it afterwards in the temperature he could wiſh. He only made ſuch alterations as he might bring the people to acquieſce in by perſuaſion, or compel them to by his authority, making, (as he ſays) *force and right conſpire.* Hence it was, that having the queſtion afterwards put to him, *Whether he had provided the beſt of laws for the*

cotemporary with Pittacus, and, as a poet, a friend to liberty, ſatirized him, as he did the other tyrants. Pittacus diſregarded his cenſures, and having by his authority quelled the ſeditions of his citizens, and eſtabliſhed peace and harmony among them, he voluntarily quitted his power, and reſtored his country to its liberty.

Athenians? He anſwered, *The beſt they were capable of receiving.* And as the moderns obſerve, that the Athenians uſed to qualify the harſhneſs of things by giving them ſofter and politer names, calling whores *miſtreſſes*, tributes *contributions*, garriſons *guards*, and priſons *caſtles*; ſo Solon ſeems to be the firſt that diſtinguiſhed the cancelling of debts by the name of a *diſcharge*. For this was the firſt of his public acts, that debts ſhould be forgiven, and that no man for the future ſhould take the body of his debtor for ſecurity. Though Androtion and ſome others ſay, that it was not by the cancelling of debts, but by moderating the intereſt, that the poor were relieved, they thought themſelves ſo happy in it, that they gave the name of *diſcharge* to this act of humanity, as well as to the enlarging of meaſures, and the value of money, which went along with it. For he ordered the *minæ*, which before went but for ſeventythree *drachmas*, to go for a hundred; ſo that, as they paid the ſame in value, but much leſs in weight, thoſe that had great ſums to pay were relieved, while ſuch as received them were no loſers.

The greater part of writers, however, affirm, that it was the abolition of paſt ſecurities that was called a *diſcharge*, and with theſe the poems of Solon agree. For in them he values himſelf on *having taken away the marks of mortgaged land,* which before were almoſt every where ſet up, and made free thoſe fields which before were bound*; and not only ſo, but *of ſuch citizens as were ſeizable by their creditors for debt*; *ſome*, he tells us, *he had brought back from other countries, where they had wandered ſo long, that they had forgot the Attic dialect, and others he had ſet at liberty, who had experienced a cruel ſlavery at home.*

This affair, indeed, brought upon him the greateſt trouble he met with: For when he undertook the annulling of debts, and was conſidering of a ſuitable ſpeech and a proper method of introducing the buſineſs, he told ſome of his moſt intimate friends, namely Conon, Clinias, and Hipponicus, that he intended only to aboliſh the debts, and not to meddle with the lands. Theſe friends of his haſtening to make their advantage of the ſecret before the decree took place, borrowed large ſums of the rich, and

* The Athenians had a cuſtom of fixing up billets, to ſhew that houſes or lands were mortgaged.

purchaſed eſtates with them. Afterwards when the decree was publiſhed, they kept their poſſeſſions without paying the money they had taken up; which brought great reflections upon Solon, as if he had not been impoſed upon with the reſt, but were rather an accomplice in the fraud. This charge, however, was ſoon removed, by his being the firſt to comply with the law, and remitting a debt of five talents, which he had out at intereſt. Others, among whom is Polyzelus the Rhodian, ſay it was fifteen talents. But his friends went by the name of *Chreocopidæ*, or *debt cutters* ever after.

The method he took ſatisfied neither the poor nor the rich. The latter were diſpleaſed by the cancelling of their bonds; and the former at not finding a diviſion of lands; upon this they had fixed their hopes, and they complained that he had not, like Lycurgus, made all the citizens equal in eſtate. Lycurgus, however, being the eleventh from Hercules, and having reigned many years in Lacedæmon, had acquired great authority, intereſt, and friends, of which he knew very well how to avail himſelf in ſetting up a new form of goverment. Yet he was obliged to have recourſe to force rather than perſuaſion, and had an eye ſtruck out in the diſpute, before he could bring it to a laſting ſettlement, and eſtabliſh ſuch an union and equality, as left neither rich nor poor in the city. On the other hand, Solon's eſtate was but moderate, not ſuperior to that of ſome commoners, and therefore he attempted not to erect ſuch a commonwealth as that of Lycurgus, conſidering it as out of his power; he proceeded as far as he thought he could be ſupported by the confidence the people had in his probity and wiſdom.

That he anſwered not the expectations of the generality, but offended them by falling ſhort, appears from theſe verſes of his—

> Thoſe eyes with joy once ſparkling when they view'd me,
> With cold oblique regard behold me now.

And a little after———

> ——Yet who but Solon
> Could have ſpoke peace to their tumultuous waves,
> And not have ſunk beneath them?*

* ——παρ ἐξιλη γαλα is a proverbial expreſſion, which will not bear a literal proſe tranſlation, much leſs a poetical one; it was

But being ſoon ſenſible of the utility of the decree, they laid aſide their complaints, offered a public ſacrifice, which they called *ſeiſacthia*, of the ſacrifice of the *diſcharge*, and conſtituted Solon lawgiver and ſuperintendant of the commonwealth; committing to him the regulation not of a part only, but the whole, magiſtracies, aſſemblies, courts of judicature, and ſenate; and leaving him to determine the qualification, number, and time of meeting for them all, as well as to abrogate or continue the former conſtitutions, at his pleaſure.

Firſt, then, he repealed the laws of Draco,* except thoſe concerning murder, becauſe of the ſeverity of the puniſhments they appointed, which for almoſt all offences were capital; even thoſe that were convicted of idleneſs were to ſuffer death, and ſuch as ſtole only a few apples or potherbs, were to be puniſhed in the ſame manner as ſacrilegious perſons and murderers. Hence a ſaying of Demades, who lived long after, was much admired, that *Draco wrote his laws not with ink, but with blood.* And he himſelf being aſked, *Why he made death the puniſhment for moſt offences?* anſwered, *Small ones deſerve it, and I can find no greater for the moſt heinous.*

neceſſary, therefore, to give a new turn to the ſentence, only keeping the ſenſe in view.

* Draco was archon in the ſecond, though ſome ſay in the laſt, year of the thirtyninth Olympiad, about the year before Chriſt 623. Though the name of this great man occurs frequently in hiſtory, yet we no where find ſo much as ten lines together concerning him and his inſtitutions. He may be conſidered as the firſt legiſlator of the Athenians; for the laws, or rather precepts of Triptolemus were very few, viz. *Honor your parents; worſhip the gods; hurt not animals.* Draco was the firſt of the Greeks that puniſhed adultery with death; and he eſteemed murder ſo high a crime, that to imprint a deep abhorrence of it in the minds of men, he ordained that proceſs ſhould be carried on even againſt inanimate things, if they accidentally cauſed the death of any perſon. But beſides murder and adultery, which deſerved death, he made a number of ſmaller offences capital; and that brought almoſt all his laws into diſuſe. The extravagant ſeverity of them, like an edge too finely ground, hindered his *theſmoi*, as he called them, from ſtriking deep. Porphyry *(de abſtinent)* has preſerved one of them concerning divine worſhip, "It is an everlaſting law in Attica, that the gods are to be "worſhipped, and the heroes alſo, according to the cuſtoms of our "anceſtors, and in private only, with a proper addreſs, firſt fruits "and annual libations."

In the next place Solon took an eſtimate of the eſtates of the citizens; intending to leave the great offices in the hands of the rich, but to give the reſt of the people a ſhare in other departments which they had not before. Such as had a yearly income of five hundred meaſures in wet and dry goods, he placed in the firſt rank, and called them *Pentacoſiomedimni*:* The ſecond conſiſted of thoſe that could keep a horſe, or whoſe lands produced three hundred meaſures; theſe were of the *equeſtrian* order, and called *Hippodatelountes*. And thoſe of the third claſs, who had but two hundred meaſures, were called *Zeugitæ*. The reſt were named *Thetes*, and not admitted to any office; they had only a right to appear and give their vote in the general aſſembly of the people. This ſeemed at firſt but a ſlight privilege, but afterwards ſhowed itſelf a matter of great importance: For moſt cauſes came at laſt to be decided by them; and in ſuch matters as were under the cognizance of the magiſtrates there lay an appeal to the people. Beſides, he is ſaid to have drawn up his laws in an obſcure and ambiguous manner, on purpoſe to enlarge the authority of the popular tribunal. For as they could not adjuſt their difference by the letter of the law, they were obliged to have recourſe to living judges; I mean the whole body of citizens, who therefore had all controverſies brought before them, and were in a manner ſuperior to the laws. Of this equality he himſelf takes notice in theſe words:

> By me the people held their native rights
> Uninjur'd, unoppreſs'd—The great reſtrain'd
> From lawleſs violence, and the poor from rapine,
> By me, their mutual ſhield.——

Deſirous yet further to ſtrengthen the common people, he empowered any man whatever to enter an action for one that was injured. If a perſon was aſſaulted, or ſuffered

* The *Pentacoſiomedimni* paid a talent to the public treaſury; the *Hippodatelountes*, as the word ſignifies, were obliged to find a horſe, and to ſerve as cavalry in the wars; the *Zeugitæ* were ſo called, as being a middle rank between the knights and thoſe of the loweſt order (for rowers who have the middle bench between the Thalamites and the Thranites, are called *Zeugitæ*;) and though the *Thetes* had barely each a vote in the general aſſemblies, yet that, as (Plutarch obſerves) appeared in time to be a great privilege, moſt cauſes being brought by appeal before the people.

damage or violence, another that was able and willing to do it might profecute the offender. Thus the lawgiver wifely accuftomed the citizens, as members of one body, to feel and to refent one another's injuries. And we are told of a faying of his agreeable to this law: Being afked, *What city was beft modelled?* He anfwered, *That, where thofe who are not injured are no lefs ready to profecute and punifh offenders than thofe who are.*

When thefe points were adjufted, he eftablifhed the council of the *areopagus*,* which was to confift of fuch as had borne the office of *archon*,† and himfelf was one of the number. But obferving that the people, now difcharged from their debts, grew infolent and imperious, he proceeded to conftitute another council or fenate, of four hundred,‡ a hundred out of each tribe, by whom all af-

* The court of *areopagus*, though fettled long before, had loft much of its power by Draco's preferring the ephetæ. In ancient times, and till Solon became legiflator, it confifted of fuch perfons as were moft confpicuous in the ftate for their wealth, power, and probity; but Solon made it a rule that fuch only fhould have a feat in it as had borne the office of *archon*. This had the effect he deſigned, it raifed the reputation of the *areopagites* very high, and rendered their decrees fo venerable, that none conteſted or repined at them through a long courfe of ages.

† After the extinction of the race of the Medontidæ, the Athenians made the office of *archon* annual; and, inftead of one, they created nine *archons*. By the latter expedient, they provided againft the too great power of a fingle perfon, as by the former they took away all apprehenfion of the *archons* fetting up for fovereigns. In one word, they attained now what they had long fought, the making their fupreme magiftrates dependendent on the people. This remarkable era of the completion of the Athenian democracy was, according to the *Marmora*, in the firft year of the xxivth Olympiad, before Chriſt 684. That thefe magiftrates might however retain fufficient authority and dignity, they had high titles and great honors annexed to their offices. The firft was ftyled by way of eminence *The Archon*, and the year was diftinguifhed by his name. The fecond was called *Bafileus*, that is *king*; for they chofe to have that title confidered as a fecondary one. This officer had the care of religion. The third had the name of *Polemarch*, for war was his particular province. The other fix had the title of *Thefmothetæ*, and were confidered as the guardians of their laws. Thefe *archons* continued till the time of the emperor Callienus.

‡ The number of tribes were increafed by Caliſthenes to ten, after he had driven out the Piſiſtratidæ; and then this fenate conſiſted of five hundred, fifty being chofen out of each tribe. Towards the

fairs were to be previouſly conſidered; and ordered that no matter, without their approbation, ſhould be laid before the general aſſembly. In the mean time the high court of the *areopagus* were to be the inſpectors and guardians of the laws. Thus he ſuppoſed the commonwealth, ſecured by two councils, as by two anchors, would be leſs liable to be ſhaken by tumults, and the people would become more orderly and peaceable. Moſt writers, as we have obſerved, affirm that the council of the *areopagus* was of Solon's appointing: And it ſeems greatly to confirm their aſſertion, that Draco has made no mention of the *areopagites*, but in capital cauſes conſtantly addreſſes himſelf to the *ephetæ*: Yet the eighth law of Solon's thirteenth table is ſet down in theſe very words, *Whoever were declared infamous before Solon's archonſhip, let them be reſtored in honor, except ſuch as having been condemned in the areopagus, or by the ephetæ, or by the kings in the Prytaneum, for murder or robbery, or attempting to uſurp the government, had fled their country before this law was made.* This on the contrary, ſhows, that before Solon was chief magiſtrate and delivered his laws, the council of the *areopagus* was in being. For who could have been condemned in the *areopagus* before Solon's time, if he was the firſt that erected it into a court of judicature? Unleſs, perhaps, there be ſome obſcurity or deficiency in the text, and the meaning be, that ſuch as have been convicted of crimes that are now cognizable before the *areopagites*, the *ephetæ*,* and *prytanes*, ſhall continue infamous, while others are reſtored. But this I ſubmit to the judgment of the reader.

cloſe of the year the preſident of each tribe gave in a liſt of candidates, out of whom the ſenators were elected by lot. The ſenators then appointed the officers called *prytanes*. The *prytanes*, while the ſenate conſiſted of 500, were 50 in number; and, for the avoiding of confuſion, ten of theſe preſided a week, during which ſpace they were called *proedri*, and out of them an *epiſtates* or preſident was choſen, whoſe office laſted but one day.

* The *ephetæ* were firſt appointed in the reign of Demophon, the ſon of Theſeus, for the trying of wilful murders and caſes of manſlaughter. They conſiſted at firſt of fifty Athenians and as many Argives; but Draco excluded the Argives, and ordered that it ſhould be compoſed of fiftyone Athenians, who were all to be turned of fifty years of age. He alſo fixed their authority above that of the Areopagites; but Solon brought them under that court, and limited their juriſdiction.

The moſt peculiar and ſurpriſing of his other laws, is that which declares the man infamous who ſtands neuter in time of ſedition.* It ſeems he would not have us be indifferent and unaffected with the fate of the public, when our own concerns are upon a ſafe bottom; nor when we are in health, be inſenſible to the diſtempers and griefs of our country. He would have us eſpouſe the better and juſter cauſe, and hazard every thing in defence of it, rather than wait in ſafety to ſee which ſide the victory will incline to. That law, too ſeems quite ridiculous and abſurd, which permits a rich heireſs, whoſe huſband happens to be impotent, to conſole herſelf with his neareſt relations. Yet ſome ſay, this law was very properly levelled againſt thoſe, who, conſcious of their own inability, match with heireſſes for the ſake of the portion, and under color of law do violence to nature. For when they know that ſuch heireſſes may make choice of others to grant their favors to, they will either let thoſe matches alone, or if they do marry in that manner, they muſt ſuffer the ſhame of their avarice and diſhoneſty. It is right that the heireſs ſhould not have liberty to chooſe at large, but only amongſt her huſbands relations, that the child which is born may, at leaſt, belong to his kindred and family. Agreeable to this is the direction, that the bride and bridegroom ſhould be ſhut up together, and eat of the ſame quince;† and that the huſband of an heireſs ſhould approach her at leaſt three times in a month. For, though they may happen not to have children, yet it is a mark of honor and regard due from a man to the chaſtity of his wife: It removes many uneaſineſſes, and prevents differences from proceeding to an abſolute breach.

* Aulus Gellius, who has preſerved the very words of this law, adds, that one who ſo ſtood neuter, ſhould loſe his houſes, his country and eſtate, and be ſent out an exile. *Noct. Attic.* l. ii. c. 12.

Plutarch in another place condemns this law; but Gellius highly commends it, and aſſigns this reaſon—The wife and juſt, as well as the envious and wicked, being obliged to chooſe ſome ſide, matters were eaſily accommodated; whereas, if the latter only, as is generally the caſe with other cities, had the management of factions, they would, for private reaſons, be continually kept up, to the great hurt, if not the utter ruin of the ſtate.

† The eating of the quince, which was not peculiar to an heireſs and her huſband (for all new married people eat it) implied that their diſcourſes ought to be pleaſant to each other, that fruit making the breath ſweet.

In all other marriages, he ordered that no doweries ſhould be given: The bride was to bring with her only three ſuits of clothes, and ſome houſehold ſtuff of ſmall value.* For he did not chooſe that marriages ſhould be made with mercenary or venal views, but would have that union cemented by the endearment of children, and every other inſtance of love and friendſhip. Nay, Dionyſius himſelf, when his mother deſired to be married to a young Syracuſan, told her, *He had, indeed, by his tyranny, broke through the laws of his country, but he could not break thoſe of nature, by countenancing ſo diſproportioned a match.* And ſurely ſuch diſorders ſhould not be tolerated in any ſtate, nor ſuch matches where there is no equality of years, or inducements of love, or probability that the end of marriage will be anſwered. So that to an old man who marries a young woman, ſome prudent magiſtrate or lawgiver might expreſs himſelf in the words addreſſed to Philoctetes,

Poor ſoul! How fit art thou to marry!

And if he found a young man in the houſe of a rich old woman, like a partridge, growing fat in his private ſervices, he would remove him to ſome young virgin who wanted a huſband. But enough of this.

That law of Solon's is alſo juſtly commended, which forbids men to ſpeak ill of the dead. For piety requires us to conſider the deceaſed as ſacred: Juſtice calls upon us to ſpare thoſe that are not in being; and good policy, to prevent the perpetuating of hatred. He forbade his people alſo to revile the living, in a temple, in a court of juſtice, in the great aſſembly of the people, or at the public games. He that offended in this reſpect, was to pay three *drachmas* to the perſon injured, and two to the public. Never to reſtrain anger is, indeed, a proof of weakneſs or want of breeding; and always to guard againſt it, is very difficult, and to ſome perſons impoſſible. Now, what is enjoined by law ſhould be practicable, if the legiſlator deſires to puniſh a few to ſome good purpoſe, and not many to no purpoſe.

His law concerning wills has likewiſe its merit. For before his time the Athenians were not allowed to diſpoſe

* The bride brought with her an earthen pan called *phrogeteon* wherein barley was parched; to ſignify that ſhe undertook the buſineſs of the houſe, and would do her part towards providing for the family.

of their eſtates by will; the houſes and other ſubſtance of the deceaſed were to remain among his relations. But he permitted any one that had not children, to leave his poſſeſſions to whom he pleaſed; thus preferring the tie of friendſhip to that of kindred, and choice to neceſſity, he gave every man the full and free diſpoſal of his own. Yet he allowed not all ſorts of legacies, but thoſe only that were not extorted by frenzy, the conſequence of diſeaſe or poiſons, by impriſonment or violence, or the perſuaſions of a wife. For he conſidered inducements that operated againſt reaſon, as no better than force: To be deceived was with *him* the ſame thing as to be compelled; and he looked upon pleaſure to be as great a perverter as pain.*

He regulated moreover the journeys of women, their mournings and ſacrifices, and endeavored to keep them clear of all diſorder and exceſs. They were not to go out of town with more than three habits; the proviſions they carried with them, were not to exceed the value of an *obolus*; their baſket was not to be above a cubit high; and in the night they were not to travel but in a carriage, with a torch before them. At funerals they were forbid to tear themſelves,† and no hired mourner was to utter lamentable notes, or to act any thing elſe that tended to excite ſorrow. They were not permitted to ſacrifice an ox on thoſe occaſions; or to bury more than three garments with the body; or to viſit any tombs beſide thoſe of their own family, except at the time of interment. Moſt of theſe things are likewiſe forbidden by our laws, with the addition of this circumſtance, that thoſe who offend in ſuch a manner are fined by the cenſors of the women, as giving way to weak paſſions and childiſh ſorrow.

As the city was filled with perſons who aſſembled from all parts, on account of the great ſecurity in which

* He likewiſe ordained that adopted perſons ſhould make no will, but as ſoon as they had children lawfully begotten, they were at liberty to return into the family whence they were adopted; or if they continued in it to their death, the eſtates reverted to the relations of the perſons who adopted them. *Demoſth. in Orat. Leptin.*

† Demoſthenes *(in Timocr.)* recites Solon's directions as to funerals as follows: "Let the dead bodies be laid out in the houſe, "according as the deceaſed gave order, and the day following be- "fore ſunriſe carried forth. Whilſt the body is carrying to the "grave let the men go before, the women follow. It ſhall not be "lawful for any woman to enter upon the goods of the dead, and "to follow the body to the grave under threeſcore years of age, "except ſuch as are within the degrees of couſins."

people lived in Attica, Solon observing this, and that the country withal was poor and barren, and that merchants who traffic by sea, do not use to import their goods where they can have nothing in exchange, turned the attention of the citizens to manufactures. For this purpose he made a law, that no son should be obliged to maintain his father, if he had not taught him a trade.* As for Lycurgus, whose city was clear of strangers, and whose country, according to Euripides, was sufficient for twice the number of inhabitants; where there was, moreover, a multitude of *Helotes*, who were not only to be kept constantly employed, but to be humbled and worn out by servitude; it was right for him to set the citizens free from laborious and mechanic arts, and to employ them in arms, as the only art fit for them to learn and exercise. But Solon, rather adapting his laws to the state of his country, than his country to his laws, and perceiving that the soil of Attica, which hardly rewarded the husbandman's labor, was far from being capable of maintaining a lazy multitude, ordered that trades should be accounted honorable; that the council of the *areopagus* should examine into every man's means of subsisting, and chastise the idle.

But that law was more rigid, which (as Heraclides of Pontus informs us) excused bastards from relieving their fathers. Nevertheless, the man that disregards so honorable a state as marriage, does not take a woman for the sake of children, but merely to indulge his appetite. He has therefore, his reward; and there remains no pretence for him to upbraid those children, whose very birth he has made a reproach to them.

In truth, his laws concerning women, in general appear very absurd. For he permitted any one to kill an adulterer taken in the fact;† but if a man committed a rape upon a free woman, he was only to be fined a hundred drachmas; if he gained his purpose by persuasion,

* He that was thrice convicted of idleness, was to be declared *infamous*. Herodotus (l. vii.) and Diodorus Siculus (l. i.) agree that a law of this kind was in use in Egypt. It is probable therefore that Solon, who was thoroughly acquainted with the learning of that nation, borrowed it from them.

† No adulteress was to adorn herself, or to assist at the public sacrifices; and in case she did, he gave liberty to any to tear her clothes off her back, and beat her into the bargain.

twenty; but proſtitutes were excepted, becauſe they have their price. And he would not allow them to ſell a daughter or ſiſter, unleſs ſhe were taken in an act of diſhonor before marriage. But to puniſh the ſame fault ſometimes in a ſevere and rigorous manner, and ſometimes lightly and as it were in ſport, with a trivial fine, is not agreeable to reaſon; unleſs the ſcarcity of money in Athens, at that time, made a pecuniary mulct a heavy one. And indeed in the valuation of things for the ſacrifice, a ſheep and a *medimnus* of corn were reckoned each at a *drachma* only. To the victor in the Iſthmean games, he appointed a reward of a hundred *drachmas*; and to the victor in the Olympian, five hundred*. He that caught a he wolf, was to have five *drachmas*; he that took a ſhe wolf, one; and the former ſum (as Demetrius Phalereus aſſerts) was the value of an ox, the latter of a ſheep. Though the prices which he fixes in his ſixteenth table for ſelect victims, were probably much higher than the common, yet they are ſmall in compariſon of the preſent. The Athenians of old were great enemies to wolves, becauſe their country was better for paſture than tillage; and ſome ſay their tribes had not their names from the ſons of Ion, but from the different occupations they followed; the ſoldiers being called *hoplitæ*, the artificers *ergades*; and of the other two, the huſbandmen *teleontes*; and the graziers *ægicores*.

As Attica was not ſupplied with water from perennial rivers, lakes, or ſprings,† but chiefly by wells dug for that purpoſe, he made a law, that where there was a public well, all within the diſtance of four furlongs ſhould make uſe of it; but where the diſtance was greater, they were to provide a well of their own. And if they dug ten fathoms deep in their own ground, and could find no water, they had liberty to fill a veſſel of ſix gallons twice a day at their neighbors. Thus he thought it proper to aſſiſt perſons in real neceſſity, but not to encourage idleneſs. His regulations with reſpect to the planting of trees were

* At the ſame time he contracted the rewards beſtowed upon wreſtlers, eſteeming ſuch gratuities uſeleſs and even dangerous; as they tended to encourage idleneſs, by putting men upon waſting that time in exerciſes which ought to be ſpent in providing for their families.

† Strabo tells us there was a ſpring of freſh water near the Lycæum; but the ſoil of Attica in general was dry, and the rivers Iliſſus and Eridanus did not run conſtantly.

alſo very judicious. He that planted any tree in his field was to place it at leaſt five feet from his neighbor's ground; and if it was a fig tree or an olive, nine; for theſe extend their roots farther than others, and their neighborhood is prejudicial to ſome trees, not only as they take away the nouriſhment, but as their effluvia is noxious. He that would dig a pit or a ditch, was to dig it as far from another man's ground, as it was deep; and if any one would raiſe ſtocks of bees, he was to place them three hundred feet from thoſe already raiſed by another.

Of all the products of the earth, he allowed none to be ſold to ſtrangers, but oil; and whoever preſumed to export any thing elſe, the *archon* was ſolemnly to declare him accurſed, or to pay himſelf a hundred *drachmas* into the public treaſury. This law is in the firſt table. And therefore it is not abſolutely improbable, what ſome affirm, that the exportation of figs was formerly forbidden, and that the informer againſt the delinquents was called a *ſycophant*.

He likewiſe enacted a law for reparation of damage received from beaſts. A dog that had bit a man was to be delivered up bound to a log of four cubits long;* an agreeable contrivance for ſecurity againſt ſuch an animal.

But the wiſdom of the law concerning the naturalizing of foreigners, is a little dubious; becauſe it forbids the freedom of the city to be granted to any but ſuch as are forever exiled from their own country, or tranſplant themſelves to Athens with their whole family, for the ſake of exerciſing ſome manual trade. This we are told he did, not with a view to keep ſtrangers at a diſtance, but rather to invite them to Athens, upon the ſure hope of being admitted to the privilege of citizens; and he imagined the ſettlement of thoſe might be entirely depended upon, who had been driven from their native country, or had quitted it by choice.

That law is peculiar to Solon, which regulates the going to entertainments made at the public charge, by him called *paraſitien*.† For he does not allow the ſame per-

* This law, and ſeveral others of Solon's were taken into the twelve tables. In the conſulate of T. Romilius and C. Veturius, in the year of Rome 293, the Romans ſent deputies to Athens, to tranſcribe his laws, and thoſe of the other lawgivers of Greece, in order to form thereby a body of laws for Rome.

† In the firſt ages the name of *paraſite* was venerable and ſacred, for it properly ſignified one that was a meſſmate at the table of ſa-

ſon to repair to them often, and he lays a penalty upon ſuch as refuſe to go when invited; looking upon the former as a mark of epicuriſm, and the latter of contempt of the public.

All his laws were to continue in force for a hundred years, and were written upon wooden tables, which might be turned round in the oblong caſes that contained them. Some ſmall remains of them are preſerved in the *Prytaneum* to this day. They were called *cyrbes*, as Ariſtotle tells us; and Cratinus, the comic poet, thus ſpoke of them:

> By the great names of Solon and of Draco,
> Whoſe cyrbes now but ſerve to boil our pulſe.

Some ſay thoſe tables were properly called *cyrbes*, on which were written the rules for religious rites and ſacrifices, and the other *axones*. The ſenate in a body, bound themſelves by oath to eſtabliſh the laws of Solon; and the *theſmothetæ*, or *guardians of the laws*, ſeverally took an oath in a particular form, by the ſtone in the market place, that for every law they broke, each would dedicate a golden ſtatue at Delphi of the ſame weight with himſelf.*

Obſerving the irregularity of the months,† and that the moon neither roſe nor ſet at the ſame time with the ſun,

rifices. There were in Greece ſeveral perſons particularly honored with this title, much like thoſe whom the Romans called *epulones*, a religious order inſtituted by Numa. Solon ordained that every tribe ſhould offer a ſacrifice once a month, and at the end of the ſacrifice make a public entertainment, at which all who were of that tribe ſhould be obliged to aſſiſt by turns.

* Gold, in Solon's time, was ſo ſcarce in Greece, that when the Spartans were ordered by the oracle to gild the face of Apollo's ſtatue, they inquired in vain for gold all over Greece, and were directed by the pythoneſs to buy ſome of Croeſus, king of Lydia.

† Solon diſcovered the falſeneſs of Thales's maxim, that the moon performed her revolution in thirty days, and found that the true time was twentynine days and an half. He directed, therefore, that each of the twelve months ſhould be accounted twentynine or thirty days alternately. By this means a lunar year was formed, of 354 days; and to reconcile it to the ſolar year, he ordered a month of twentytwo days to be intercalated every two years, and at the end of the ſecond two years, he directed that a month of twentythree days ſhould be intercalated. He likewiſe engaged the Athenians to divide their months into three parts, ſtyled the *beginning*, *middling*, and *ending*; each of theſe conſiſted of ten days, when the month

as it often happened that in the ſame day ſhe overtook and paſſed by him, he ordered that day to be called *bene kai nea* (the old and the new;) aſſigning the part of it before the conjunction, to the old month, and the reſt to the beginning of the new. He ſeems, therefore, to have been the firſt who underſtood that verſe in Homer, which makes mention of a day wherein *the old month ended, and the new began.**

The day following he called the *new moon.* After the twentieth he counted not by adding, but ſubtracting, to the thirtieth, according to the decreaſing phaſes of the moon.

When his laws took place,† Solon had his viſitors every day, finding fault with ſome of them, and commending others, or adviſing him to make certain additions or re-

was thirty days long, and the laſt of nine, when it was nine and twenty days long.——In ſpeaking of the two firſt parts, they reckoned according to the uſual order of numbers viz. the firſt, *&c.* day of the moon beginning; the firſt, ſecond, *&c.* of the moon middling; but with reſpect to the laſt part of the month, they reckoned backwards, that is, inſtead of ſaying the firſt, ſecond, *&c.* day of the moon ending, they ſaid the tenth, ninth, *&c.* of the moon ending. This is a circumſtance which ſhould be carefully attended to.

* Odyſſ. xiv. 162.

† Plutarch has only mentioned ſuch of Solon's laws as he thought the moſt ſingular and remarkable! Diogenes Laërtius, and Demoſthenes have given us account of ſome others that ought not to be forgotten.—"Let not the guardian live in the ſame houſe with the "mother of his wards. Let not the tuition of minors be committed to him who is next after them in the inheritance. Let not an engraver keep the impreſſion of a ſeal which he has engraved. Let him that puts out the eye of a man who has but one, loſe both his own. If an archon is taken in liquor let him be put to death. Let him who refuſes to maintain his father and mother be infamous; and ſo let him that has conſumed his patrimony. Let him who refuſes to go to war, flies, or behaves cowardly, be debarred the precincts of the *forum* and places of public worſhip. If a man ſurpriſes his wife in adultery, and lives with her afterwards, let him be deemed infamous. Let him who frequents the houſes of lewd women, be debarred from ſpeaking in the aſſemblies of the people. Let a pandar be purſued, and put to death if taken. If any man ſteal in the daytime, let him be carried to the eleven officers; if in the night, it ſhall be lawful to kill him in the act, or to wound him in the purſuit, and carry him to the aforeſaid officers; if he ſteals common things, let him pay double, and if the convictor thinks fit, be expoſed in chains five days; if he is guilty of ſacrilege, let him be put to death."

trenchments. But the greater part came to desire a reason for this or that article, or a clear and precise explication of the meaning and design. Sensible that he could not well excuse himself from complying with their desires, and that if he indulged their importunity, the doing it might give offence, he determined to withdraw from the difficulty, and to get rid at once of their cavils and exceptions. For, as he himself observes,

> Not all the greatest enterprise can please.

Under pretence, therefore, of traffic, he set sail for another country, having obtained leave of the Athenians for ten years absence. In that time he hoped his laws would become familiar to them.

His first voyage was to Egypt, where he abode some time, as he himself relates,

> On the Canopian shore, by Nile's deep mouth.

There he conversed upon points of philosophy with Psenophis the Heliopolitan, and Senchis the Saite, the most learned of the Egyptian priests; and having an account from them of the *Atlantic* Island* (as Plato informs us) he attempted to describe it to the Grecians in a poem. From Egypt he sailed to Cyprus, and there was honored with the best regards of Philocyprus, one of the kings of that island, who reigned over a small city built by Demophon, the son of Theseus, near the river Clarius, in a strong situation indeed, but very indifferent soil. As there was an agreeable plain below, Solon persuaded him to build a larger and pleasanter city there, and to remove

* Plato finished this history from Solon's memoirs, as may be seen in his Timæus, and Critias. He pretends that this Atlantis, an island situated in the Atlantic ocean, was bigger than Asia and Africa, and that, notwithstanding its vast extent it was drowned in one day and night. Diodorus Siculus says, the Carthaginians, who discovered it, made it death for any one to settle in it. Amidst a number of conjectures concerning it, one of the most probable is, that in those days, the Africans had some knowledge of America. Another opinion, worth mentioning, is, that the *Atlantides* or *Fortunate* Islands were what we now call the Canaries. Homer thus describes them,

> Stern winter smiles on that auspicious clime;
> The fields are florid with unfading prime,
> From the bleak pole no winds inclement blow,
> Mould the round hail, or flake the fleecy snow;
> But from the breezy deep the blest inhale
> The fragrant murmurs of the western gale.—Pope.

the inhabitants of the other to it. He also assisted in laying out the whole, and building it in the best manner for convenience and defence: So that Philocyprus in a short time had it so well peopled, as to excite the envy of the other princes. And therefore, though the former city was called *Aipeia*, yet in honor of Solon, he called the new one *Soli*. He himself speaks of the building of this city, in his elegies, addressing himself to Philocyprus:

> For you, be long the Solian throne decreed!
> For you, a race of prosperous sons succeed!
> If in those scenes, to her so justly dear,
> My hand a blooming city help'd to rear,
> May the sweet voice of smiling Venus bless,
> And speed me home with honors and success!

As for his interview with Crœsus, some pretend to prove from chronology, that it is fictitious. But since the story is so famous, and so well attested, nay (what is more) so agreeable to Solon's character, so worthy of his wisdom and magnanimity, I cannot prevail with myself to reject it for the sake of certain chronological tables, which thousands are correcting to this day, without being able to bring them to any certainty. Solon, then, is said to have gone to Sardis, at the request of Crœsus; and when he came there, he was affected much in the same manner as a person born in an inland country, when he first goes to see the ocean: For as he takes every great river he comes to for the sea, so Solon, as he passed through the court, and saw many of the nobility richly dressed, and walking in great pomp amidst a crowd of attendants and guards, took each of them for Crœsus. At last, when he was conducted into the presence, he found the king set off with whatever can be imagined curious and valuable, either in beauty of colors, elegance of golden ornaments, or splendor of jewels; in order that the grandeur and variety of the scene might be as striking as possible. Solon standing over against the throne, was not at all surprised, nor did he pay those compliments that were expected; on the contrary, it was plain to all persons of discernment, that he despised such vain ostentation and littleness of pride. Crœsus then ordered his treasures to be opened, and his magnificent apartments and furniture to be shown him; but this was quite a needless trouble; for Solon, in one view of the king, was able to read his character. When he had seen all, and was conducted back, Crœsus asked him, *If he had ever beheld*

a happier man than he? Solon anſwered, *He had, and that the perſon was one Tellus, a plain but worthy citizen of Athens, who left valuable children behind him; and who having been above the want of neceſſaries all his life, died glorioufly fighting for his country.* By this time he appeared to Crœſus to be a ſtrange uncouth kind of ruſtic, who did not meaſure happineſs by the quantity of gold and ſilver, but could prefer the life and death of a private and mean perſon to *his* high dignity and power. However, he aſked him again, *Whether, after Tellus, he knew another happier man in the world?* Solon anſwered, *Yes, Cleobis and Biton, famed for their brotherly affection and dutiful behavior to their mother; for the oxen not being ready, they put themſelves in the harneſs, and drew their mother to Juno's temple, who was extremely happy in having ſuch ſons, and moved forward amidſt the bleſſings of the people. After the ſacrifice, they drank a cheerful cup with their friends, and then laid down to reſt, but roſe no more; for they died in the night without ſorrow or pain, in the midſt of ſo much glory. Well!* Said Crœſus, now highly diſpleaſed, *and do you not then rank us among the number of happy men?* Solon, unwilling either to flatter him, or to exaſperate him more, replied, *King of Lydia, as God has given the Greeks a moderate proportion of other things, ſo likewiſe he has favored them with a democratic ſpirit, and a liberal kind of wiſdom, which has no taſte for the ſplendors of royalty. Moreover, the viciſſitudes of life ſuffer us not to be elated by any preſent good fortune, or to admire that felicity which is liable to change. Futurity carries for every man many various and uncertain events in its boſom. He, therefore, whom heaven bleſſes with ſucceſs to the laſt, is in our eſtimation the happy man. But the happineſs of him who ſtill lives, and has the dangers of life to encounter, appears to us no better than that of a champion, before the combat is determined, and while the crown is uncertain.* With theſe words Solon departed, leaving Crœſus chagrined but not inſtructed.

At that time Æſop the fabuliſt, was at the court of Crœſus, who had ſent for him, and careſſed him not a little. He was concerned at the unkind reception Solon met with, and thereupon gave him this advice, *A man ſhould either not converſe with kings at all, or ſay what is agreeable to them:* To which Solon replied, *Nay, but he ſhould either not do it at all, or ſay what is uſeful to them.*

Though Crœsus at that time held our lawgiver in contempt; yet when he was defeated in his wars with Cyrus, when his city was taken, himself made prisoner, and laid bound upon the pile, in order to be burnt, in the presence of Cyrus and all the Persians, he cried out as loud as he possibly could, "Solon! Solon! Solon!" Cyrus, surprised at this, sent to inquire of him, "What god or man it "was, whom alone he thus invoked under so great a "calamity?" Crœsus answered, without the least disguise, "He is one of the wise men of Greece, whom I "sent for, not with a design to hear his wisdom, or to "learn what might be of service to me, but that he "might see and extend the reputation of that glory, the "loss of which I find a much greater misfortune, than "the possession of it was a blessing. My exalted state "was only an exterior advantage, the happiness of opin-"ion; but the reverse plunges me into real sufferings, "and ends in misery irremediable. This was foreseen "by that great man, who, forming a conjecture of the "future from what he then saw, advised me to consider "the end of life, and not to rely or grow insolent upon "uncertainties." When this was told Cyrus, who was a much wiser man than Crœsus, finding Solon's maxim confirmed by an example before him, he not only set Crœsus at liberty, but honored him with his protection as long as he lived. Thus Solon had the glory of saving the life of one of these kings, and of instructing the other.

During his absence, the Athenians were much divided among themselves, Lycurgus being at the head of the low country,* Megacles, the son of Alcmæon, of the people that lived near the sea coast, and Pisistratus of the mountaineers; among which last was a multitude of laboring people, whose enmity was chiefly levelled at the rich. Hence it was, that though the city did observe Solon's laws, yet all expected some change, and were desirous of another establishment; not in hopes of an equality, but with a view to be gainers by the alteration, and entirely to subdue those that differed from them.

While matters stood thus, Solon arrived at Athens, where he was received with great respect, and still held in veneration by all; but, by reason of his great age, he

* These three parties into which the Athenians were divided, viz. the Pediæi, the Parali, and Diacrii, have been mentioned in this life before.

had neither the ſtrength nor ſpirit to act or ſpeak in public as he had done. He therefore applied in private to the heads of the factions, and endeavored to appeaſe and reconcile them. Piſiſtratus ſeemed to give him greater attention than the reſt; for Piſiſtratus had an affable and engaging manner. He was a liberal benefactor to the poor*; and even to his enemies he behaved with great candor. He counterfeited ſo dexterouſly the good qualities which nature had denied him, that he gained more credit than the real poſſeſſors of them, and ſtood foremoſt in the public eſteem, in point of moderation and equity, in zeal for the preſent government, and averſion to all that endeavored at a change. With theſe arts he impoſed upon the people; but Solon ſoon diſcovered his real character, and was the firſt to diſcern his inſidious deſigns.—Yet he did not abſolutely break with him, but endeavored to ſoften him, and adviſe him better; declaring both to him and others, that if ambition could but be baniſhed from his ſoul, and he could be cured of his deſire of abſolute power, there would not be a man better diſpoſed, or a more worthy citizen in Athens.

About this time, Theſpis began to change the form of tragedy, and the novelty of the thing attracted many ſpectators; for this was before any prize was propoſed for thoſe that excelled in this reſpect. Solon, who was always willing to hear and to learn, and in his old age more inclined to any thing that might divert and entertain, particularly to muſic and good fellowſhip, went to ſee Theſpis himſelf exhibit, as the cuſtom of the ancient poets was. When the play was done, he called to Theſpis, and aſked him, *If he was not aſhamed to tell ſo many lies before ſo great an aſſembly?* Theſpis anſwered, *It was no great matter, if he ſpoke or acted ſo in jeſt.* To which Solon replied, ſtriking the ground violently with his ſtaff, *If we encourage ſuch jeſting as this, we ſhall quickly find it in our contracts and agreements.*

Soon after this, Piſiſtratus having wounded himſelf for the purpoſe, drove in that condition into the market

* By the poor we are not to underſtand ſuch as aſked alms, for there were none ſuch at Athens. "In thoſe days," ſays Iſocrates, "there was no citizen that died of want, or begged in the ſtreets, "to the diſhonor of the community." This was owing to the laws againſt idleneſs and prodigality, and the care which the *areopagus* took that every man ſhould have a viſible livelihood.

place, and endeavored to inflame the minds of the people, by telling them, his enemies had laid in wait for him, and treated him in that manner on account of his patriotism. Upon this, the multitude loudly expreſſed their indignation; but Solon came up, and thus accoſted him, *Son of Hippocratus, you act Homer's Ulyſſes but very indifferently; for he wounded himſelf to deceive his enemies, but you have done it to impoſe on your countrymen.* Notwithſtanding this, the rabble were ready to take up arms for him: And a general aſſembly of the people being ſummoned, Ariſton made a motion, that a body guard of fifty clubmen ſhould be aſſigned him. Solon ſtood up and oppoſed it with many arguments, of the ſame kind with thoſe he has left us in his poems:

You hang with rapture on his honey'd tongue.

And again,

Your art, to public intereſt ever blind,
Your foxlike art ſtill centres in yourſelf.

But when he ſaw the poor behave in a riotous manner, and determined to gratify Piſiſtratus at any rate, while the rich out of fear declined the oppoſition, he retired with this declaration; that he had ſhown more wiſdom than the former, in diſcerning what method ſhould have been taken; and more courage than the latter, who did not want underſtanding, but ſpirit to oppoſe the eſtabliſhment of a tyrant. The people having made the decree, did not curiouſly inquire into the number of guards which Piſiſtratus employed, but viſibly connived at his keeping as many as he pleaſed, till he ſeized the citadel. When this was done, and the city in great confuſion, Megacles, with the reſt of the Alcmæonidæ, immediately took to flight. But Solon, though he was now very old, and had none to ſecond him, appeared in public, and addreſſed himſelf to the citizens, ſometimes upbraiding them with their paſt indiſcretion and cowardice, ſometimes exhorting and encouraging them to ſtand up for their liberty. Then it was that he ſpoke thoſe memorable words, *It would have been eaſier for them to repreſs the advances of tyranny, and prevent its eſtabliſhment; but now it was eſtabliſhed, and grown to ſome height, it would be more glorious to domoliſh it.* However, finding that their fears prevented their attention to what he ſaid, he returned to his own houſe, and

placed his weapons at the ſtreet door, with theſe words, *I have done all in my power to defend my country and its laws.* This was his laſt public effort. Though ſome exhorted him to fly, he took no notice of their advice, but was compoſed enough to make verſes, in which he thus reproaches the Athenians.

If fear or folly has your rights betray'd,
Let not the fault on righteous heav'n be laid.
You gave them guards; you rais'd your tyrants high
T' impoſe the heavy yoke that draws the heaving ſigh.

Many of his friends alarmed at this, told him the tyrant would certainly put him to death for it, and aſked him, what he truſted to, that he went ſuch imprudent lengths: He anſwered, *To old age.* However, when Piſiſtratus had fully eſtabliſhed himſelf, he made his court to Solon, and treated him with ſo much kindneſs and reſpect, that Solon became, as it were, his counſellor, and gave ſanction to many of his proceedings. He obſerved the greateſt part of Solon's laws, ſhowing himſelf the example, and obliging his friends to follow it. Thus, when he was accuſed of murder before the court of *areopagus*, he appeared in a modeſt manner to make his defence; but his accuſer dropped the impeachment. He likewiſe added other laws, one of which was, that *perſons maimed in the wars, ſhould be maintained at the public charge.* Yet this, Heraclides tells us, was in purſuance of Solon's plan, who had decreed the ſame in the caſe of Therſippus. But according to Theophraſtus, Piſiſtratus, not Solon, made the law againſt idleneſs, which produced at once greater induſtry in the country, and tranquility in the city.

Solon, moreover, attempted in verſe a large deſcription, or rather fabulous account of the Atlantic Iſland,* which he had learned of the wiſe men of Sais, and which particularly concerned the Athenians; but by reaſon of his age, not want of leiſure (as Plato would have it) he was apprehenſive the work would be too much for him,

* This fable imported, that the people of Atlantis having ſubdued all Libya, and a great part of Europe, threatened Egypt and Greece; but the Athenians making head againſt their victorious army, overthrew them in ſeveral engagements, and confined them to their own iſland.

and therefore did not go through with it. Theſe verſes are a proof that buſineſs was not the hinderance:

I grow in learning as I grow in years.

And again,

Wine, wit, and beauty ſtill their charms beſtow,
Light all the ſhades of life, and cheer us as we go.

Plato, ambitious to cultivate and adorn the ſubject of the Atlantic Iſland, as a delightful ſpot in ſome fair field unoccupied, to which alſo he had ſome claim, by his being related to Solon,* laid out magnificent courts and incloſures, and erected a grand entrance to it, ſuch as no other ſtory, fable, or poem ever had. But as he began it late, he ended his life before the work; ſo that the more the reader is delighted with the part that is written, the more regret he has to find it unfiniſhed. As the temple of Jupiter Olympius in Athens is the only one that has not the laſt hand put to it, ſo the wiſdom of Plato, amongſt his many excellent works, has left nothing imperfect but the Atlantic Iſland.

Heraclides Ponticus relates that Solon lived a conſiderable time after Piſiſtratus uſurped the government but according to Phanias the Epheſian, not quite two years. For Piſiſtratus began his tyranny in the archonſhip of Comias, and Phanias tells us, Solon died in the archonſhip of Hegeſtratus, the immediate ſucceſſor to Comias. The ſtory of his aſhes† being ſcattered about the iſle of Salamis, appears abſurd and fabulous; and yet it is related by ſeveral authors of credit, and by Ariſtotle in particular.

PUBLICOLA.

SUCH is the character of Solon; and therefore with him we will compare Publicola, ſo called by the Roman people, in acknowledgment of his merit; for his paternal name was Valerius. He was deſcended from

* Plato's mother was a deſcendant of the brother of Solon.

† It is ſaid by Diogenes Laërtius, that this was done by his own order. In thus diſpoſing of his remains, either Solon himſelf, or thoſe who wrote his hiſtory, imitated the ſtory of Lycurgus, who left an expreſs order that his aſhes ſhould be thrown into the ſea.

it ancient Valerius,* who was the principal author of : union between the Romans and the Sabines. For he was that moſt effectually perſuaded the two kings to come a conference, and to ſettle their differences. From this in our Valerius deriving his extraction, diſtinguiſhed nſelf by his eloquence and riches,† even while Rome was : under kingly government. His eloquence he employ- with great propriety and ſpirit in defence of juſtice, and riches in relieving the neceſſitous. Hence it was nat- al to conclude, that if the government ſhould become publican,‡ his ſtation in it would ſoon be one of the moſt inent.

When Tarquin *the proud*, who had made his way to the rone, by the violation of all rights,‖ divine and hu- in, and then exerciſed his power as he acquired it, ien, like an oppreſſor and a tyrant, he became odious d inſupportable to the people; they took occaſion to volt, from the unhappy fate of Lucretia, who killed rſelf on account of the rape committed upon her by the n of Tarquin.§ Lucius Brutus, meditating a change government, applied to Valerius firſt, and with his werful aſſiſtance expelled the king and his family. In- ed, while the people ſeemed inclined to give one perſon e chief command, and to ſet up a general inſtead of a

* The firſt of his family who ſettled at Rome, was Valerius Vole- , a Sabine; or, as Feſtus and the *faſti Capitolini* call him, Veluſus.

† Plutarch by this would inſinuate, that arbitrary power is no end to eloquence. And undoubtedly the want of liberty does preſs the ſpirit, and reſtrain the force of genius: Whereas, in re- blics and limited monarchies, full ſcope is given, as well as ma- occaſions afforded to the richeſt vein of oratory.

‡ Governments, as well as other things, puſhed to exceſſive gths, often change to the contrary extreme.

‖ He made uſe of the body of his father in law, Servius Tullius, om he had murdered, as a ſtep to the throne.

§ Livy tells us, that ſhe deſired her father and huſband to meet at her own houſe. With her father Lucretius, came Publius Vale- , afterwards Publicola, and with her huſband Lucius Junius tus, and many other Romans of diſtinction. To them ſhe diſ- ed in few words the whole matter, declared her firm reſolution to outlive the loſs of her honor, and conjured them not to let crime of Sextus Tarquinius go unpuniſhed. Then the heroine, withſtanding their endeavors to diſſuade her from it, plunged a ger in her breaſt. While the reſt were filled with grief and con- nation, Brutus, who, till that time, had feigned himſelf an idiot, revent his being obnoxious to the tyrant, took the bloody poign-

king, Valerius acquieſced, and willingly yielded the firſt place to Brutus, under whoſe auſpices the republic commenced. But when it appeared that they could not bear the thought of being governed by a ſingle perſon, when they ſeemed more ready to obey a divided authority, and indeed propoſed and demanded to have two conſuls at the head of the ſtate, then he offered himſelf as a candidate for that high office, together with Brutus, but loſt his election. For, contrary to Brutus's deſire, Tarquinius Collatinus, the huſband of Lucretia, was appointed his colleague. Not that he was a more worthy or able man than Valerius; but thoſe that had the chief intereſt in the ſtate, apprehenſive of the return of the Tarquins, who made great efforts without, and endeavored to ſoften the reſentment of the citizens within, were deſirous to be commanded by the moſt implacable enemy of that houſe.

Valerius, taking it ill that it ſhould be ſuppoſed he would not do his utmoſt for his country, becauſe he had received no particular injury from the tyrants, withdrew from the ſenate, forbore to attend the *forum*, and would not intermeddle in the leaſt with public affairs. So that many began to expreſs their fear and concern, leſt through reſentment he ſhould join the late royal family, and overturn the commonwealth, which, as yet, was but tottering. Brutus was not without his ſuſpicions of ſome others, and therefore determined to bring the ſenators to their oath on a ſolemn day of ſacrifice, which he appointed for that purpoſe. On this occaſion Valerius went with great alacrity into the *forum*, and was the firſt to make oath that he would never give up the leaſt point, or hearken to any terms of agreement with Tarquin, but would defend the Roman liberty with his ſword; which afforded great ſatisfaction to the ſenate, and ſtrengthened the hands of the conſuls.* His actions ſoon confirmed the ſincerity of his

iard, and ſhowing it to the aſſembly, ſaid, "I ſwear by this blood "which was once ſo pure, and which nothing but the deteſtable "villainy of Tarquin could have polluted, that I will purſue L. "Tarquinius, the proud, his wicked wife, and their children, with "fire and ſword; nor will ever ſuffer any of that family, or "any other whatſoever, to reign at Rome. Ye gods! I call you to "witneſs this my oath." At theſe words he preſented the dagger to Collatinus, Lucretius, Valerius, and the reſt of the company, and engaged them to take the ſame oath.

*Thus ended the regal ſtate of Rome, 242 years, according to the common computation, after the building of the city. But Sir Iſaac

oath. For ambaſſadors came from Tarquin with letters calculated to gain the people, and inſtructions to treat with them in ſuch a manner as might be moſt likely to corrupt them; as they were to tell them from the king, that he had bid adieu to his high notions, and was willing to liſten to very moderate conditions. Though the conſuls were of opinion, that they ſhould be admitted to confer with the people, Valerius would not ſuffer it, but oppoſed it ſtrongly, inſiſting that no pretext for innovation ſhould be given the needy multitude, who might conſider war as a greater grievance than tyranny itſelf.

After this, ambaſſadors came to declare that he would give up all thoughts of the kingdom, and lay down his arms if they would but ſend him his treaſures and other effects, that his family and friends might not want a ſubſiſtence in their exile. Many perſons inclined to indulge him in this, and Collatinus in particular agreed to it; but Brutus,* a man of great ſpirit and quick reſentment ran into the *forum*, and called his colleague traitor, for being diſpoſed to grant the enemy the means to carry on the war, and recover the crown, when indeed it would be too much to grant them bread in the place where they might retire to. The citizens being aſſembled on that occaſion, Caius Minutius, a private man, was the firſt who delivered his ſentiments to them, adviſing Brutus, and exhorting the Romans, to take care that the treaſures ſhould fight for them againſt the tyrants, rather than for the tyrants againſt *them*. The Romans, however, were of opinion, that while they obtained that liberty for which they began the war, they ſhould not reject the offered peace for the ſake of the treaſures, but caſt them out together with the tyrants.

Newton juſtly obſerves, that this can ſcarce be reconciled to the courſe of nature, for we meet with no inſtance in all hiſtory, ſince chronology was certain, wherein ſeven kings, moſt of whom were ſlain, reigned ſo long a time in continual ſucceſſion. By contracting, therefore, the reigns of theſe kings, and thoſe of the kings of Alba, he places the building of Rome, not in the ſeventh, but in the 38th Olympiad.

* Dionyſius of Halicarnaſſus, on the contrary, ſays, the affair was debated in the ſenate with great moderation; and when it could not be ſettled there, whether they ſhould prefer honor or profit, it was referred to the people, who, to their immortal praiſe, carried it, by a majority of one vote, for honor.

In the mean time Tarquinius made but ſmall account of his effects; but the demand of them furniſhed a pretence for ſounding the people, and for preparing a ſcene of treachery. This was carried on by the ambaſſadors under pretence of taking care of the effects, part of which they ſaid they were to ſell, part to collect, and the reſt to ſend away. Thus they gained time to corrupt two of the beſt families in Rome, that of the Aquilii, in which were three ſenators, and the Vitellii, among whom were two. All theſe, by the mother's ſide, were nephews to Collatinus the conſul. The Vitellii were likewiſe allied to Brutus; for their ſiſter was his wife, and he had ſeveral children by her;* two of whom, juſt arrived at years of maturity, and being of their kindred and acquaintance, the Vitelli drew in, and perſuaded to engage in the conſpiracy; inſinuating that by this means, they might marry into the family of the Tarquins, ſhare in their royal proſpects, and, at the ſame time be ſet free from the yoke of a ſtupid and cruel father. For, his inflexibility in puniſhing criminals, they called cruelty; and the ſtupidity, which he had uſed a long time as a cloak to ſhelter him from the bloody deſigns of the tyrants, had procured him the name of *Bruſus*,† which he refuſed not to be known by afterwards.

The youths thus engaged, were brought to confer with the Aquilii; and all agreed to take a great and horrible oath, by drinking together of the blood,‡ and taſting§ the entrails of a man ſacrificed for that purpoſe. This ceremony was performed in the houſe of the Aquilii; and the room choſen for it (as it was natural to ſuppoſe) was dark and retired. But a ſlave, named Vindicius, lurked there undiſcovered. Not that he had placed himſelf in that room by deſign; nor had he any ſuſpicion of what was going to be tranſacted; but happening to be there, and perceiving

* Dionyſius and Livy make mention of no more than two; but Plutarch agrees with thoſe who ſay that Brutus had more, and that Marcus Brutus, who killed Cæſar, was deſcended from one of them. Cicero is among thoſe that hold the latter opinion; or elſe he pretended to be ſo, to make the cauſe and perſon of Brutus more popular.

† Tarquin had put the father and brother of Brutus to death.

‡ They thought ſuch a horrid ſacrifice would oblige every member of the conſpiracy to inviolable ſecrecy. Cataline put the ſame in practice afterwards.

§ The word Θιγειν, ſignifies *to taſte* as well as *to touch*.

with what haſte and concern they entered, he ſtopped ſhort for fear of being ſeen, and hid himſelf behind a cheſt; yet ſo that he could ſee what was done, and hear what was reſolved upon. They came to a reſolution to kill the conſuls; and having wrote letters to ſignify as much to Tarquin, they gave them to the ambaſſadors, who then were gueſts to the Aquilii, and preſent at the conſpiracy.

When the affair was over they withdrew, and Vindicius, ſtealing from his lurking hole, was not determined what to do, but diſturbed with doubts. He thought it ſhocking, as indeed it was, to accuſe the ſons of the moſt horrid crimes to their father Brutus, or the nephews to their uncle Collatinus; and it did not preſently occur to him that any private Roman was fit to be truſted with ſo important a ſecret. On the other hand he was ſo much tormented with the knowledge of ſuch an abominable treaſon, that he could do any thing rather than conceal it. At length induced by the public ſpirit and humanity of Valerius, he bethought himſelf of applying to him, a man eaſy of acceſs, and willing to be conſulted by the neceſſitous, whoſe houſe was always open, and who never refuſed to hear the petitions even of the meaneſt of the people.

Accordingly Vindicius coming, and diſcovering to him the whole, in the preſence of his brother Marcus and his wife, Valerius aſtoniſhed and terrified at the plot, would not let the man go, but ſhut him up in the room, and left his wife to watch the door. Then he ordered his brother to ſurround the late king's palace, to ſeize the letters, if poſſible, and to ſecure the ſervants; while himſelf, with many clients and friends whom he always had about him, and a numerous retinue of ſervants, went to the houſe of the Aquilii. As they were gone out and no one expected him, he forced open the doors, and found the letters in the ambaſſador's room. Whilſt he was thus employed, the Aquilii ran home in great haſte, and engaged with him at the door, endeavoring to force the letters from him. But Valerius and his party repelled their attack, and twiſting their gowns about their necks, after much ſtruggling on both ſides, dragged them with great difficulty through the ſtreets into the *forum*. Marcus Valerius had the ſame ſucceſs at the royal palace, where he ſeized other letters ready to be conveyed away among the goods,

laid hands on what ſervants of the king he could find, and had them alſo into the *forum*.

When the conſuls had put a ſtop to the tumult, Vindicius was produced by order of Valerius; and the accuſation being lodged, the letters were read, which the traitors had not the aſſurance to contradict. A melancholy ſtillneſs reigned among the reſt; but a few, willing to favor Brutus, mentioned baniſhment. The tears of Collatinus, and the ſilence of Valerius, gave ſome hopes of mercy. But Brutus called upon each of his ſons by name, and ſaid, *You Titus, and you Valerius,* why do not you make your defence againſt the charge?* After they had been thus queſtioned three ſeveral times, and made no anſwer, he turned to the *lictors*, and ſaid, *Yours is the part that remains.* The *lictors* immediately laid hold on the youths, ſtripped them of their garments, and, having tied their hands behind them, flogged them ſeverely with their rods. And though others turned their eyes aſide, unable to endure the ſpectacle, yet it is ſaid that Brutus neither looked another way, nor ſuffered pity in the leaſt to ſmooth his ſtern and angry countenance;† regarding his ſons as they ſuffered with a threatening aſpect, till they were extended on the ground, and their heads cut off with the ax. Then he departed, leaving the reſt to his colleague. This was an action which it is not eaſy to praiſe or condemn with propriety. For either the exceſs of virtue raiſed his ſoul above the influence of the paſſions, or elſe the exceſs of reſentment depreſſed it into inſenſibility. Neither the one nor the other was natural, nor ſuitable to the human faculties, but was either divine or brutal. It is more equitable, however, that our judgment ſhould give its ſanction to the glory of this great man, than that our weakneſs ſhould incline us to doubt of his virtue. For the Romans do not look upon it as ſo glorious a work for Romulus to have built the city, as for Brutus to have founded and eſtabliſhed the commonwealth.

* The name of Brutus's ſecond ſon was not Valerius, but Tiberius.

† Livy gives us a different account of Brutus's behavior. *Quum inter omne tempus pater, vultuſque et os ejus, ſpectaculo eſſet, eminente animo patrio inter publicæ pœnæ miniſterium.* There could not be a more ſtriking ſpectacle than the countenance of Brutus, for anguiſh ſate mixed with dignity, and he could not conceal the father, though he ſupported the magiſtrate. *Liv.* lib. ii. cap. 5.

After Brutus had left the tribunal, the thought of what was done involved the reſt in aſtoniſhment, horror, and ſilence. But the eaſineſs and forbearance of Collatinus gave freſh ſpirits to the Aquilii, they begged time to make their defence, and deſired that their ſlave Vindicius might be reſtored to them, and not remain with their accuſers. The conſul was inclined to grant their requeſt and thereupon to diſmiſs the aſſembly; but Valerius would neither ſuffer the ſlave to be taken from among the crowd, nor the people to diſmiſs the traitors and withdraw. At laſt he ſeized the criminals himſelf, and called for Brutus, exclaiming that Collatinus acted moſt unworthily, in laying his colleague under the hard neceſſity of putting his own ſons to death and then inclining to gratify the women by releaſing the betrayers and enemies of their country. Collatinus, upon this, loſing all patience, commanded Vindicius to be taken away; the lictors made way through the crowd, ſeized the man, and came to blows with ſuch as endeavored to reſcue him. The friends of Valerius ſtood upon their defence, and the people cried out for Brutus. Brutus returned, and ſilence being made, he ſaid, *It was enough for him to give judgment upon his own ſons; as for the reſt, he left them to the ſentence of the people, who were now free; and any one that choſe it might plead before them.* They did not, however wait for pleadings, but immediately put it to the vote, with one voice condemned them to die; and the traitors were beheaded. Collatinus, it ſeems, was ſomewhat ſuſpected before, on account of his near relation to the royal family;* and one of his names was obnoxious to the people, for they abhorred the very name of Tarquin. But on this occaſion he had provoked them beyond expreſſion; and therefore he voluntarily reſigned the conſulſhip, and retired from the city. A new election conſequently was held, and Valerius declared conſul with great honor, as a proper mark of gratitude for his patriotic zeal. As he was of opinion that Vindicius ſhould have his ſhare of the reward, he procured a decree of the people that the freedom of the city ſhould be given him, which was never

* Lucius Tarquinius, the ſon of Egerius, and nephew of Tarquinius Priſcus, was called Collatinus, from Collatia, of which he was governor. Tarquinius Superbus, and Egerius the father of Collatinus, were firſt couſins.

conferred on a ſlave before, and that he ſhould be enrolled in what tribe he pleaſed, and give his ſuffrage with it. As for other freedmen, Appius wanting to make himſelf popular, procured them a right of voting, long after. The act of enfranchiſing a ſlave is to this day called *Vindicta* (we are told) from this Vindicius.

The next ſtep that was taken, was to give up the goods of the Tarquins to be plundered; and their palace and other houſes were levelled with the ground. The pleaſanteſt part of the *Campus Martius* had been in their poſſeſſion, and this was now conſecrated to the god Mars.* It happened to be the time of harveſt, and the ſheaves then lay upon the ground; but as it was conſecrated, they thought it not lawful to thraſh the corn, or to make uſe of it; a great number of hands, therefore, took it up in baſkets, and threw it into the river. The trees were alſo cut down and thrown in after it, and the ground left entirely without fruit or product, for the ſervice of the god.† A great quantity of different ſorts of things being thus thrown in together, they were not carried far by the current, but only to the ſhallows where the firſt heaps had ſtopped. Finding no farther paſſage, every thing ſettled there, and the whole was bound ſtill faſter by the river; for that waſhed down to it a deal of mud, which not only added to the maſs, but ſerved as a cement to it; and the current, far from diſſolving it, by its gentle preſſure gave it the greater firmneſs. The bulk and ſolidity of this maſs received continual additions, moſt of what was brought down by the Tyber ſettling there. It is now an iſland ſacred to religious uſes;‡ ſeveral temples and porticos have been built upon it, and it is called in Latin *Inter duos pontes*,§ the iſland *between the two bridges*. Some ſay, however, that this did not happen at the dedication of Tarquin's field, but ſome ages after, when Tarquinia, a veſtal, gave another adjacent field to the public; for which ſhe was honored with great privileges, partic-

* Plutarch ſhould have ſaid reconſecrated. For it was devoted to that god in the time of Romulus, as appears from his laws. But the Tarquins had ſacrilegiouſly converted it to their own uſe.

† A field ſo kept, was very properly adapted to the ſervice of the god of war, who lays waſte all before him.

‡ Livy ſays it was ſecured againſt the force of the current by jettees.

§ The Fabrician bridge joined it to the city on the ſide of the capitol, and the Ceſtian bridge on the ſide of the Janiculine gate.

ularly that of giving her teſtimony in court, which was refuſed to all other women; they likewiſe voted her liberty to marry, but ſhe did not accept it. This is the account, though ſeemingly fabulous, which ſome give of the matter.

Tarquin, deſpairing to reaſcend the throne by ſtratagem, applied to the Tuſcans, who gave him a kind reception, and prepared to conduct him back with a great armament. The conſuls led the Roman forces againſt them; and the two armies were drawn up in certain conſecrated parcels of ground, the one called the Arſian grove, the other the Æſuvian meadow. When they came to charge, Aruns, the ſon of Tarquin, and Brutus, the Roman conſul,* met each other, not by accident but deſign; animated by hatred and reſentment, the one againſt a tyrant and enemy of his country, the other to revenge his baniſhment, they ſpurred their horſes to the encounter. As they engaged rather with fury than conduct, they laid themſelves open, and fell by each other's hand. The battle, whoſe onſet was ſo dreadful, had not a milder concluſion; the carnage was prodigious, and equal on both ſides, till at length the armies were ſeparated by a ſtorm.

Valerius was in great perplexity, as he knew not which ſide had the victory, and found his men as much diſmayed at the ſight of their own dead, as animated by the loſs of the enemy. So great, indeed, was the ſlaughter, that it could not be diſtinguiſhed who had the advantage; and each army having a near view of their own loſs, and only gueſſing at that of the enemy, were inclined to think themſelves vanquiſhed, rather than victorious. When night came on (ſuch a night as one might imagine after ſo bloody a day) and both camps were huſhed in ſilence and repoſe, it is ſaid that the grove ſhook, and a loud voice proceeding from it declared, that *the Tuſcans had loſt one man more than the Romans.* The voice was undoubtedly divine;† for immediately upon that the Romans recovered their ſpirits, and the field rung with acclamations; while the

* Brutus is deſervedly reckoned among the moſt illuſtrious heroes. He reſtored liberty to his country, ſecured it with the blood of his own ſons, and died in defending it againſt a tyrant. The Romans afterwards erected his ſtatue in the capitol, where he was placed in the midſt of the kings of Rome, with a naked ſword in his hand.

† It was ſaid to be the voice of the god Pan.

Tuſcans, ſtruck with fear and confuſion, deſerted their camp and moſt of them diſperſed. As for thoſe that remained, who were not quite five thouſand, the Romans took them priſoners, and plundered the camp. When the dead were numbered, there were found on the ſide of the Tuſcans, eleven thouſand three hundred, and on that of the Romans as many, excepting one. This battle is ſaid to have been fought on the laſt of February. Valerius was honored with a triumph, and was the firſt conſul that made his entry in a chariot and four. The occaſion rendered the ſpectacle glorious and venerable, not invidious, and (as ſome would have it) grievous to the Romans; for, if that had been the caſe, the cuſtom would not have been ſo zealouſly kept up, nor would the ambition to obtain a triumph have laſted ſo many ages. The people were pleaſed, too, with the honors paid by Valerius, to the remains of his colleague, his burying him with ſo much pomp, and pronouncing his funeral oration; which laſt the Romans ſo generally approved, or rather were ſo much charmed with, that afterwards all the great and illuſtrious men among them, upon their deceaſe, had their encomium from perſons of diſtinction.* This funeral oration was more ancient than any among the Greeks, unleſs we allow what Anaximenes, the orator, relates, that Solon was the author of this cuſtom.

But that which offended and exaſperated the people was this: Brutus, whom they conſidered as the father of liberty, would not rule alone, but took to himſelf a firſt and a ſecond colleague; *yet this man* (ſaid they) *graſps the whole authority, and is not the ſucceſſor to the conſulate of Brutus, to which he has no right, but to the tyranny of Tarquin. To what purpoſe is it in words to extol Brutus, and in deeds to imitate Tarquin, while he has all the rods and axes carried before him alone, and ſets out from a houſe more ſtately than the royal palace which he demoliſhed?* It is true, Valerius did live in a houſe too lofty and

* Funeral orations were not in uſe among the Greeks till the battle of Marathon, which was ſixteen years after the death of Brutus. The heroes that fell ſo gloriouſly there, did, indeed, well deſerve ſuch eulogiums; and the Grecians never granted them but to thoſe that were ſlain fighting for their country. In this reſpect the cuſtom of the Romans was more equitable; for they honored with thoſe public marks of regard ſuch as had ſerved their country in any capacity.

ſuperb, on the Velian eminence which commanded the *forum* and every thing that paſſed; and as the avenues were difficult, and the aſcent ſteep, when he came down from it his appearance was very pompous, and reſembled the ſtate of a king rather than that of a conſul. But he ſoon ſhowed of what conſequence it is for perſons in high ſtations and authority to have their ears open to truth and good advice, rather than flattery. For when his friends informed him that moſt people thought he was taking wrong ſteps, he made no diſpute, nor expreſſed any reſentment, but haſtily aſſembled a number of workmen whilſt it was yet night, who demoliſhed his houſe entirely; ſo that when the Romans in the morning aſſembled to look upon it, they admired and adored his magnanimity; but, at the ſame time, were troubled to ſee ſo grand and magnificent an edifice ruined by the envy of the citizens, as they would have lamented the death of a great man who had fallen as ſuddenly, and by the ſame cauſe. It gave them pain, too, to ſee the conſul, who had now no home, obliged to take ſhelter in another man's houſe. For Valerius was entertained by his friends, till the people provided a piece of ground for him, where a leſs ſtately houſe was built, in the place where the temple of *Victory* now ſtands.*

Deſirous to make his high office, as well as himſelf, rather agreeable than formidable to the people, he ordered the axes to be taken away from the rods, and that, whenever he went to the great aſſembly, the rods ſhould be availed in reſpect to the citizens, as if the ſupreme power were lodged in *them*: A cuſtom which the conſuls obſerve to this day.† The people were not aware, that by this he did not leſſen his own power (as they imagined) but only by ſuch an inſtance of moderation, obviated and cut off all occaſion of envy; and gained as much authority to his perſon, as he ſeemed to take from his office; for they all ſubmitted to him with pleaſure, and were ſo much charmed with his behavior, that they gave him the name of *Publicola*; that is, the *People's re-*

* Plutarch has it *where the temple called* Vicus Publicus *now ſtands*. He found in the hiſtorians *vicæ potæ*, which in old Latin ſignifies *victory*; but as he did not underſtand it, he ſubſtituted *Vicus Publicus*, which here would have no ſenſe at all.

† The axes too were ſtill borne before the conſuls when they were in the field.

spectful friend. In this both his former names were loſt; and this we ſhall make uſe of in the ſequel of his life.

Indeed, it was no more than his due; for he permitted all to ſue for the conſulſhip.* Yet, before a colleague was appointed him, as he knew not what might happen, and was apprehenſive of ſome oppoſition from ignorance or envy, while he had the ſole power he made uſe of it to eſtabliſh ſome of the moſt uſeful and excellent regulations. In the firſt place he filled up the ſenate, which then was very thin; ſeveral of that auguſt body having been put to death by Tarquin before, and others fallen in the late battle. He is ſaid to have made up the number a hundred and ſixty-four. In the next place he cauſed certain laws to be enacted, which greatly augmented the power of the people. The firſt gave liberty of appeal from the conſuls to the people; the ſecond made it death to enter upon the magiſtracy, without the people's conſent; the third was greatly in favor of the poor, as, by exempting them from taxes,† it promoted their attention to manufactures. Even his law againſt diſobedience to the conſuls, was not leſs popular than the reſt; and, in effect, it favored the commonalty rather than the great; for the fine was only the value of five oxen and two ſheep. The value of a ſheep was ten *oboli*, of an ox a hundred;‡ the Romans as yet not making much uſe of money, becauſe their wealth conſiſted in abundance of cattle. To this day they call their ſubſtance *peculia*, from *pecus*, cattle, their moſt ancient coins having the impreſſion of an ox, a ſheep, or a hog; and their ſons being diſtinguiſhed with the names of *Suilli*, *Bubulci*, *Caprarii*, and *Porcii*, derived from the names of ſuch animals.

Though theſe laws of Publicola were popular and equitable; yet, amidſt this moderation, the puniſhment he appointed in one caſe, was ſevere. For he made it lawful, without a form of trial, to kill any man that ſhould attempt

* If Publicola gave the plebians, as well as the patricians, a right to the conſulate, that right did not then take place: For Lucius Sextius was the firſt plebian who arrived at that honor, many ages after the time of which Plutarch ſpeaks; and this continued but eleven years; for in the twelfth, which was the four hundredth year of Rome, both the conſuls were again patricians. *Liv.* l. vii. cap. 18.

† He exempted artificers, widows, and old men, who had no children to relieve them, from paying tribute.

‡ Before, the fine was ſuch as the commonalty could not pay without abſolute ruin.

to ſet himſelf up for king; and the perſon that took away his life was to ſtand excuſed, if he could make proof of the intended crime. His reaſon for ſuch a law, we preſume, was this: Though it is not poſſible that he who undertakes ſo great an enterpriſe, ſhould eſcape all notice, yet it is very probable, that though ſuſpected, he may accompliſh his deſigns before he can be brought to anſwer for it in a judicial way; and as the crime, if committed, would prevent his being called to account for it, this law empowered any one to puniſh him before ſuch cognizance was taken.

His law concerning the treaſury did him honor. It was neceſſary that money ſhould be raiſed for the war from the eſtates of the citizens, but he determined that neither himſelf nor any of his friends ſhould have the diſpoſal of it; nor would he ſuffer it to be lodged in any private houſe. He, therefore, appointed the temple of Saturn to be the treaſury, which they ſtill made uſe of for that pupoſe, and empowered the people to chooſe two young men as *quæſtors*, or *treaſurers*.* The firſt were Publius Veturius and Marcus Minutius; and a large ſum was collected; for a hundred and thirty thouſand perſons were taxed, though the orphans and widows ſtood excuſed.

Theſe matters thus regulated, he procured Lucretius, the father of the injured Lucretia, to be appointed his colleague. To him he gave the *faſces* (as they are called) together with the precedency, as the older man; and this mark of reſpect to age, has ever ſince continued. As Lucretius died a few days after, another election was held, and Marcus Horatius† appointed in his room for the remaining part of the year.

About that time, Tarquin, making preparations for a ſecond war againſt the Romans, a great prodigy is ſaid to have happened. This prince, while yet upon the throne

* The office of the quæſtors was to take care of the public treaſure, for which they were accountable, when their year was out; to furniſh the neceſſary ſums for the ſervice of the public; and to receive ambaſſadors, attend them, and provide them with lodgings and other neceſſaries. A general could not obtain the honors of a triumph till he had given them a faithful account of the ſpoils he had taken, and ſworn to it. There were at firſt two quæſtors only, but when the Roman empire was conſiderably enlarged, their number was increaſed. The office of quæſtor, though often diſcharged by perſons who had been conſuls, was the firſt ſtep to great employments.

† Horatius Pulvillus.

had almoſt finiſhed the temple of Jupiter Capitolinus, when either by the direction of an oracle,* or upon ſome fancy of his own, he ordered the artiſts of Veii to make an earthen chariot, which was to be placed on the top of it. Soon after this he forfeited the crown. The Tuſcans, however, moulded the chariot, and ſet it in the furnace; but the caſe was very different with it from that of other clay in the fire, which condenſes and contracts upon the exhalation of the moiſture, whereas, it enlarged itſelf and ſwelled, till it grew to ſuch a ſize and hardneſs, that it was with difficulty they got it out, even after the furnace was dismantled. The ſoothſayers being of opinion, that this chariot betokened power and ſucceſs to the perſons with whom it ſhould remain, the people of Veii determined not to give it up to the Romans; but upon their demanding it, returned this anſwer, that it belonged to Tarquin, not to thoſe that had driven him from his kingdom. It happened that a few days after, there was a chariot race at Veii, which was obſerved as uſual, except that as the charioteer who had won the prize and received the crown, was gently driving out of the ring, the horſes took fright from no viſible cauſe; but either by ſome direction of the gods, or turn of fortune, ran away with their driver, at full ſpeed towards Rome. It was in vain that he pulled the reins, or ſoothed them with words, he was obliged to give way to the career, and was whirled along, till they came to the capitol, where they flung him, at the gate now called *Ratumena*. The Veientes, ſurpriſed and terrified at this incident, ordered the artiſts to deliver up the chariot.†

Tarquin, the ſon of Demaratus, in his wars with the Sabines, made a vow to build a temple to Jupiter Capitolinus; which was performed by Tarquin *the proud*, ſon or grandſon to the former. He did not, however, conſecrate it, for it was not quite finiſhed, when he was expelled from Rome.‡ When the laſt hand was put to it, and it had re-

* It was an uſual thing to place chariots on the tops of temples.

† A miracle of this kind, and not leſs extraordinary, is ſaid to have happened in modern Rome. When poor St. Michael's church was in a ruinous condition, the horſes that were employed in drawing ſtones through the city, unanimouſly agreed to carry their loads to St. Michael.

‡ This temple was 200 feet long, and 185 and upwards broad. The front was adorned with three rows of columns, and the ſides with two. In the nave were three ſhrines, one of Jupiter, another of Juno, and the third of Minerva.

ceived every ſuitable ornament, Publicola was ambitious of the honor of dedicating it. This excited the envy of ſome of the nobility, who could better brook his other honors; to which, indeed, in his legiſlative and military capacities, he had a better claim; but as he had no concern in this, they did not think proper to grant it him, but encouraged and importuned Horatius to apply for it. In the mean time, Publicola's command of the army neceſſarily required his abſence, and his adverſaries taking the opportunity to procure an order from the people, that Horatius ſhould dedicate the temple, conducted him to the capitol: A point which they could not have gained had Publicola been preſent. Yet ſome ſay, the conſuls having caſt lots for it,* the dedication fell to Horatius, and the expedition, againſt his inclination, to Publicola. But we may eaſily conjecture how they ſtood diſpoſed, by the proceedings on the day of dedication. This was the thirteenth of September, which is about the full moon of the month *Metagitnion*, when prodigious numbers of all ranks being aſſembled, and ſilence enjoined, Horatius, after the other ceremonies, took hold of one of the gate poſts (as the cuſtom is) and was going to pronounce the prayer of conſecration. But Marcus, the brother of Publicola, who had ſtood for ſometime by the gates, watching his opportunity, cried out, *Conſul, your ſon lies dead in the camp.* This gave great pain to all that heard it; but the conſul, not in the leaſt diſconcerted, made anſwer, *Then caſt out the dead where you pleaſe, I admit of no mourning on this occaſion*; and ſo proceeded to finiſh the dedication. The news was not true but an invention of Marcus, who hoped by that means to hinder Horatius from completing what he was about. But his preſence of mind is equally admirable, whether he immediately perceived the falſity, or believed the account to be true, without ſhowing any emotion.

The ſame fortune attended the dedication of the ſecond temple. The firſt, built by Tarquin, and dedicated by Horatius, as we have related, was afterwards deſtroyed by fire, in the civil wars.† Sylla rebuilt it, but did not live to

* Livy ſays poſitively, *they caſt lots for it.* Plutarch ſeems to have taken the ſequel of the ſtory from him. Liv. lib. ii. c. 8.

† After the firſt temple was deſtroyed in the wars between Sylla and Marius, Sylla rebuilt it with columns of Marble, which he had taken out of the temple of Jupiter Olympius at Athens, and tranſported to Rome. But (as Plutarch obſerves) he did not live to con-

conſecrate it; ſo the dedication of this ſecond temple fell to Catullus. It was again deſtroyed in the troubles which happened in the time of Vitellius; and a third was built by Veſpaſian, who, with his uſual good fortune, put the laſt hand to it, but did not ſee it demoliſhed, as it was ſoon after; happier in this reſpect than Sylla, who died before his was dedicated, Veſpaſian died before his was deſtroyed. For immediately after his deceaſe, the capitol was burnt. The fourth, which now ſtands, was built and dedicated by Domitian. Tarquin is ſaid to have expended thirty thouſand pounds weight of ſilver upon the foundations only; but the greateſt wealth any private man is ſuppoſed to be now poſſeſſed of in Rome, would not anſwer the expenſe of the gilding of the preſent temple, which amounted to more than twelve thouſand talents.* The pillars are of Pentelic marble, and the thickneſs was in excellent proportion to their length, when we ſaw them at Athens; but when they were cut and poliſhed anew at Rome, they gained not ſo much in the poliſh, as they loſt in the proportion; for their beauty is injured by their appearing too ſlender for their height. But after admiring the magnificence of the capitol, if any one was to go and ſee a gallery, a hall, or bath, or the apartments of the women, in Domitian's palace, what is ſaid by Epicharmus of a prodigal,

> Your laviſh'd ſtores ſpeak not the liberal mind,
> But the diſeaſe of giving;

he might apply to Domitian in ſome ſuch manner as this; *Neither piety nor magnificence appears in your expenſe; you have the diſeaſe of building; like Midas of old, you*

ſecrate it; and he was heard to ſay, as he was dying, that his leaving that temple to be dedicated by another, was the only unfortunate circumſtance of his life.

* 194,350l. ſterling. In this we may ſee the great diſtance between the wealth of private citizens in a free country, and that of the ſubjects of an arbitrary monarch. In Trajan's time there was not a private man in Rome worth 200,000l; whereas, under the commonwealth, Æmilius Scaurus, in his ædileſhip, erected a temporary theatre which coſt above 500,000l.; Marcus Craſſus had an eſtate in land, of above a million a year; L. Cornelius Balbus left, by will, to every Roman citizen, twenty-five *denarii*, which amounts to about ſixteen ſhillings of our money; and many private men among the Romans maintained from ten to twenty thouſand ſlaves, not ſo much for ſervice as oſtentation. No wonder then that the ſlaves once took up arms, and went to war with the Roman commonwealth.

would turn every thing to gold and marble. So much for this ſubject.

Let us now return to Tarquin. After that great battle in which he loſt his ſon, who was killed in ſingle combat by Brutus, he fled to Cluſium, and begged aſſiſtance of Laras Porſena, then the moſt powerful prince in Italy, and a man of great worth and honor. Porſena promiſed him ſuccors;* and, in the firſt place, ſent to the Romans, commanding them to receive Tarquin. Upon their refuſal, he declared war againſt them; and having informed them of the time when, and the place where, he would make his aſſault, he marched thither accordingly, with a great army. Publicola, who was then abſent, was choſen conſul a ſecond time,† and with him Titus Lucretius. Returning to Rome and deſirous to outdo Porſena in ſpirit,‡ he built the town of Sigliuria, notwithſtanding the enemy's approach; and when he had finiſhed the walls at a great expenſe, he placed in it a colony of ſeven hundred men, as if he held his adverſary very cheap. Porſena, however, aſſaulted it in a ſpirited manner, drove out the garriſon, and purſued the fugitives ſo cloſe, that he was near entering Rome along with them. But Publicola met him without the gates, and joining battle by the river, ſuſtained the enemy's attack, who preſſed on with numbers, till at laſt ſinking under the wounds he had gallantly received, he was carried out of the battle. Lucretius, his colleague, having the ſame fate, the courage of the Romans drooped, and they retreated into the city for ſecurity. The enemy making good the purſuit to the wooden bridge, Rome was in great danger of being taken, when Horatius Cocles,§ and with him two others of the firſt rank, Herminius and Spurius Lartius,‖ ſtopped them at the bridge. Horatius had

* Beſides that Porſena was willing to aſſiſt a diſtreſſed king, he conſidered the Tarquins as his countrymen, for they were of Tuſcan extraction.

† It was when Publicola was conſul the third time, and had for colleague Horatius Pulvillus, that Porſena marched againſt Rome.

‡ Sigliuria was not built at this time, nor out of oſtentation, as Plutarch ſays; for it was built as a barrier againſt the Latins and the Hernici, and not in the third, but in the ſecond conſulſhip of Publicola.

§ He was ſon to a brother of Horatius the conſul, and a deſcendant of that Horatius who remained victorious in the great combat between the Horatii and Curiatii in the reign of Tullus Hoſtilius.

‖ In the Greek text it is Lucretius, which we ſuppoſe is a corruption of Lartius, the name we find in Livy.

the ſurname of *Cocles* from his having loſt an eye in the wars; or, as ſome will have it, from the form of his noſe, which was ſo very flat, that both his eyes, as well as eye-brows, ſeemed to be joined together; ſo that when the vulgar intended to call him *Cyclops*, by a miſnomer they called him *Cocles*, which name remained with him. This man, ſtanding at the head of the bridge, defended it againſt the enemy till the Romans broke it down behind him. Then he plunged into the Tyber, armed as he was, and ſwam to the other ſide, but was wounded in the hip with a Tuſcan ſpear. Publicola, ſtruck with admiration of his valor, immediately procured a decree, that every Roman ſhould give him one day's proviſions;* and that he ſhould have as much land as he himſelf could encircle with a plough in one day. Beſides, they erected his ſtatue in braſs in the temple of Vulcan, with a view to conſole him, by this honor for his wound, and lameneſs conſequent upon it.†

While Porſena laid cloſe ſiege to the city, the Romans were attacked with famine, and another body of Tuſcans laid waſte the country. Publicola, who was now conſul the third time, was of opinion that no operations could be carried on againſt Porſena, but defenſive ones. He marched out,‡ however, privately againſt thoſe Tuſcans who had committed ſuch ravages, defeated them, and killed five thouſand.

The ſtory of Mucius§ has been the ſubject of many pens, and is variouſly related: I ſhall give that account of it which ſeems moſt credible. Mucius was in all reſpects a man of merit, but particularly diſtinguiſhed by his valor. Having ſecretly formed a ſcheme to take off Porſena, he made his way into his camp in a Tuſcan dreſs, where he likewiſe took care to ſpeak the Tuſcan language. In this diſguiſe he approached the ſeat where the king ſat

* Probably he had three hundred thouſand contributors, for even the women readily gave in their quota.

† This defect, and his having but one eye, prevented his ever being conſul.

‡ The conſuls ſpread a report, which was ſoon carried into the Tuſcan camp by the ſlaves who deſerted, that the next day all the cattle brought thither from the country, would be ſent to graze in the fields under a guard. This bait drew the enemy into an ambuſh!——§ Mucius Cordus.

with his nobles; and as he did not certainly know Porſena and thought it improper to aſk, he drew his ſword, and killed the perſon that ſeemed moſt likely to be the king. Upon this he was ſeized and examined. Meantime, as there happened to be a portable altar there, with fire upon it, where the king was about to offer ſacrifice, Mucius thruſt his right hand into it;* and as the fleſh was burning, he kept looking upon Porſena with a firm and menacing aſpect, till the king, aſtoniſhed at his fortitude, returned him his ſword with his own hand. He received it with his left hand, from whence we are told he had the ſurname of *Scævola*, which ſignifies *left-handed*; and thus addreſſed himſelf to Porſena: "Your threatenings I re-"garded not, but am conquered by your generoſity, and "out of gratitude will declare to you what no force ſhould "have wreſted from me. There are three hundred Ro-"mans that have taken the ſame reſolution with mine, "who now walk about your camp, watching their oppor-"tunity. It was my lot to make the firſt attempt, and I "am not ſorry that my ſword was directed by fortune "againſt another, inſtead of a man of ſo much honor, who "as ſuch, ſhould rather be a friend than an enemy to the "Romans." Porſena believed this account, and was more inclined to hearken to terms, not ſo much, in my opinion, through fear of the three hundred aſſaſſins, as admiration of the dignity of the Roman valor. All authors call this man Mucius Scævola,† except Athenodorus Sandon, who, in a work addreſſed to Octavia, ſiſter to Auguſtus, ſays he was named Poſthumius.

Publicola, who did not look upon Porſena as ſo bitter an enemy to Rome, but that he deſerved to be taken into its friendſhip and alliance, was ſo far from refuſing to refer the diſpute with Tarquin to his deciſion, that he was really deſirous of it, and ſeveral times offered to prove that Tarquin was the worſt of men, and juſtly deprived of the crown. When Tarquin roughly anſwered, that he would admit of no arbitrator, much leſs of Porſena, if he changed his mind, and forſook his alliance. Porſena was of-

* Livy ſays that Porſena threatened Mucius with the torture, by fire, to make him diſcover his accomplices; whereupon Mucius thruſt his hand into the flame, to let him ſee that he was not to be intimidated.

† Mucius was rewarded with a large piece of ground belonging to the public.

fended, and began to entertain an ill opinion of him; being likewiſe ſolicited to it by his ſon Aruns, who uſed all his intereſt for the Romans, he was prevailed upon to put an end to the war, on condition that they gave up that part of Tuſcany which they had conquered,* together with the priſoners, and received their deſerters. For the performance of theſe conditions, they gave as hoſtages, ten young men, and as many virgins, of the beſt families in Rome; among whom was Valeria, the daughter of Publicola.

Upon the faith of this treaty, Porſena had ceaſed from all acts of hoſtility, when the Roman virgins went down to bathe, at a place where the bank, forming itſelf in a creſcent, embraces the river in ſuch a manner, that there it is quite calm and undiſturbed with waves. As no guard was near, and they ſaw none paſſing or repaſſing, they had a violent inclination to ſwim over, notwithſtanding the depth and ſtrength of the ſtream. Some ſay one of them, named Cloelia, paſſed it on horſeback, and encouraged the other virgins as they ſwam. When they came ſafe to Publicola, he neither commended nor approved their exploit, but was grieved to think he ſhould appear unequal to Porſena in point of honor, and that this daring enterpriſe of the virgins ſhould make the Romans ſuſpected of unfair proceeding. He took them therefore, and ſent them back to Porſena. Tarquin having timely intelligence of this, laid an ambuſcade for them, and attacked their convoy. They defended themſelves though greatly inferior in number; and Valeria, the daughter of Publicola, broke through them as they were engaged, with three ſervants, who conducted her ſafe to Porſena's camp. As the ſkirmiſh was not yet decided, nor the danger over, Aruns, the ſon of Porſena, being informed of it, marched up with all ſpeed, put the enemy to flight, and reſcued the Romans. When Porſena ſaw the virgins returned, he demanded which of them was ſhe that propoſed the deſign, and ſet the example. When he underſtood that Cloelia was the perſon, he treated her with great politeneſs, and commanding one of his own horſes to be brought with very elegant trappings, he made her a preſent of it. Thoſe that ſay Cloelia was the only one that paſſed the river on

* The Romans were required to reinſtate the Veientes in the poſſeſſion of ſeven villages, which they had taken from them in former wars.

horſeback, allege this as a proof. Others ſay no ſuch conſequence can be drawn from it, and that it was nothing more than a mark of honor to her from the Tuſcan king, for her bravery. An equeſtrian ſtatue of her ſtands in the *Via ſacra*,* where it leads to mount *Palatine*; yet ſome will have even this to be Valeria's ſtatue, not Cœlia's.

Porſena, thus reconciled to the Romans, gave many proofs of his greatneſs of mind. Among the reſt he ordered the Tuſcans to carry off nothing but their arms, and to leave their camp full of proviſions and many other things of value, for the Romans. Hence it is, that even in our times, whenever there is a ſale of goods belonging to the public, they are cried firſt as the goods of Porſena, to eternize the memory of his generoſity. A brazen ſtatue, of rude and antique workmanſhip, was alſo erected to his honor, near the ſenate houſe.†

After this, the Sabines invading the Roman territory, Marcus Valerius, brother to Publicola, and Poſthumius Tubertus, were elected conſuls. As every important action was ſtill conducted by the advice and aſſiſtance of Publicola, Marcus gained two great battles; in the ſecond of which he killed thirteen thouſand of the enemy, without the loſs of one Roman. For this he was not only rewarded with a triumph, but a houſe was built for him at the public expenſe on mount Palatine. And whereas the doors of other houſes at that time opened inwards, the ſtreet door of that houſe was made to open outwards, to ſhow by ſuch an honorable diſtinction, that he was always ready to receive any propoſal for the public ſervice.‡ All the doors in Greece, they tell us, were formerly made to open ſo, which they prove from thoſe paſſages in the comedies, where it is mentioned that thoſe that went out knocked loud on the inſide of the doors firſt, to give warning to ſuch as paſſed by, or ſtood before them, leſt the doors in opening ſhould daſh againſt them.

* Dionyſius of Halicarnaſſus tells us in expreſs terms, that in his time, that is, in the reign of Auguſtus, there were no remains of that ſtatue, it having been conſumed by fire.

† The ſenate, likewiſe ſent an embaſſy to him, with a preſent of a throne adorned with ivory, a ſceptre, a crown of gold, and a triumphal robe.

‡ Poſthumius had his ſhare in the triumph, as well as in the achievements.

The year following, Publicola was appointed conſul the fourth time, becauſe a confederacy between the Sabines and Latins threatened a war; and, at the ſame time, the city was oppreſſed with ſuperſtitious terrors, on account of the imperfect births and, general abortions among the women. Publicola, having conſulted the Sibyl's books upon it,* offered ſacrifice to Pluto, and renewed certain games that had formerly been inſtituted by the direction of the Delphic oracle. When he had revived the city with the pleaſing hope that the gods were appeaſed, he prepared to arm againſt the menaces of men; for there appeared to be a formidable league and ſtrong armament againſt him. Among the Sabines, Appius Clauſus was a man of an opulent fortune, and remarkable perſonal ſtrength; famed, moreover, for his virtues, and the force of his eloquence. What is the fate of all great men, to be perſecuted by envy, was likewiſe his; and his oppoſing the war, gave a handle to malignity to inſinuate that he wanted to ſtrengthen the Roman power, in order the more eaſily to enſlave his own country. Perceiving that the populace gave a willing ear to theſe calumnies, and that he was become obnoxious to the abettors of the war, he was apprehenſive of an impeachment; but being powerfully ſupported by his friends and relations, he bade his enemies defiance. This delayed the war, Publicola making it his buſineſs not only to get intelligence of this ſedition, but alſo to encourage and inflame it, ſent proper per-

* An unknown woman is ſaid to have come to Tarquin with nine volumes of oracles written by the *Sibyl* of Cuma, for which ſhe demanded a very conſiderable price. Tarquin refuſing to purchaſe them at her rate, ſhe burnt three of them, and then aſked the ſame price for the remaining ſix. Her propoſal being rejected with ſcorn, ſhe burnt three more, and, notwithſtanding, ſtill inſiſted on her firſt price. Tarquin, ſurpriſed at the novelty of the thing, put the books into the hands of the augurs to be examined, who adviſed him to purchaſe them at any rate: Accordingly he did, and appointed two perſons of diſtinction, ſtyled *Duumviri*, to be guardians of them, who locked them up in a vault under the temple of Jupiter Capitolinus, and there they were kept till they were burnt with the temple itſelf. Theſe officers, whoſe number was afterwards increaſed, conſulted the Sibylline books, by direction of the ſenate, when ſome dangerous ſedition was likely to break out, when the Roman armies had been defeated, or when any of thoſe prodigies appeared which were thought fatal. They alſo preſided over the ſacrifices and ſhows, which they appointed to appeaſe the wrath of heaven.

ſons to Appius, to tell him, "That he was ſenſible he "was a man of too much goodneſs and integrity, to avenge "himſelf of his countrymen, though greatly injured by "them; but if he choſe for his ſecurity, to come over to "the Romans, and to get out of the way of his enemies, "he ſhould find ſuch a reception, both in public and pri-"vate, as was ſuitable to his virtue, and the dignity of "Rome." Appius conſidered this propoſal with great attention, and the neceſſity of his affairs prevailed with him to accept of it. He, therefore, perſuaded his friends, and they influenced many others, ſo that five thouſand men of the moſt peaceable diſpoſition of any among the Sabines, with their families, removed with him to Rome. Publicola, who was prepared for it, received them in the moſt friendly and hoſpitable manner, admitted them to the freedom of the city, and gave them two acres of land a piece, by the river Anio. To Appius he gave twentyfive acres, and a ſeat in the ſenate. This laid the foundation of his greatneſs in the republic, and he uſed the advantage with ſo much prudence, as to riſe to the firſt rank in power and authority. The Claudian family,* deſcended from him, is as illuſtrious as any in Rome.

Though the diſputes among the Sabines were decided by this migration, the demagogues would not ſuffer them to reſt; repreſenting it as a matter of great diſgrace, if Appius, now a deſerter and an enemy, ſhould be able to obſtruct their taking vengeance of the Romans, when he could not prevent it by his preſence. They advanced therefore, with a great army, and encamped near Fidenæ. Having ordered two thouſand men to lie in ambuſh in the ſhrubby and hollow places before Rome, they appointed a few horſe at daybreak to ravage the country up to the very gates, and then to retreat, till they drew the enemy into the ambuſcade. But Publicola getting information that very day of theſe particulars from deſerters, prepared himſelf accordingly, and made a diſpoſition of his forces. Poſthumius Balbus, his ſon in law, went out with three thouſand men, as it began to grow dark, and having

* There were two families of the *Claudii* in Rome; one patrician, and the other plebian. The firſt had the ſurname of *Pulcher*, and the other of *Marcellus*. In courſe of time the patrician family produced twenty three conſuls, five dictators, and ſeven cenſors, and obtained two triumphs, and two ovations. The emperor Tiberius was deſcended of this family.

taken poſſeſſion of the ſummits of the hills under which the Sabines had concealed themſelves, watched his opportunity. His colleague Lucretius, with the lighteſt and moſt active of the Romans, was appointed to attack the Sabine cavalry, as they were driving off the cattle, while himſelf, with the reſt of the forces, took a large compaſs, and encloſed the enemy's rear. The morning happened to be very foggy, when Poſthumius, at dawn, with loud ſhouts fell upon the ambuſcade from the heights, Lucretius charged the horſe in their retreat, and Publicola attacked the enemy's camp. The Sabines were every where worſted, and put to the rout. As the Romans met not with the leaſt reſiſtance, the ſlaughter was prodigious. It is clear that the vain confidence of the Sabines was the principal cauſe of their ruin. While one part thought the other was ſafe, they did not ſtand upon their defence; thoſe in the camp ran towards the corps that was placed in ambuſcade, while they, in their turn, endeavored to regain the camp. Thus they fell in with each other in great diſorder and in mutual want of that aſſiſtance which neither was able to give. The Sabines would have been entirely cut off, had not the city of Fidenæ been ſo near, which proved an aſylum to ſome, particularly thoſe that fled when the camp was taken. Such as did not take refuge there, were either deſtroyed or taken priſoners.

The Romans, though accuſtomed to aſcribe every great event to the interpoſition of the gods, gave the credit of this victory ſolely to the general; and the firſt thing the ſoldiers were heard to ſay, was, that Publicola had put the enemy in their hands, lame, blind, and almoſt bound for the ſlaughter. The people were enriched with the plunder, and the ſale of priſoners. As for Publicola, he was honored with a triumph; and having ſurrendered the adminiſtration to the ſucceeding conſuls, he died ſoon after; thus finiſhing his life in circumſtances eſteemed the happieſt and moſt glorious that man can attain to.* The people, as if they had done nothing to requite his merit in his life time, decreed that his funeral ſhould be

* He was the moſt virtuous citizen, one of the greateſt generals, and the moſt popular conſul Rome ever had. As he had taken more care to tranſmit his virtues to his poſterity, than to enrich them; and as, notwithſtanding the frugality of his life, and the great offices he had borne, there was not found money enough in

folemnized at the public charge; and to make it the more honorable, every one contributed a piece of money called *Quadrans*. Beſides, the women, out of particular regard to his memory, continued the mourning for him a whole year. By an order of the citizens, his body was likewiſe interred within the city, near the place called *Velia*, and all his family were to have a burying place there. At preſent, indeed, none of his deſcendants are interred in that ground: They only carry the corpſe and ſet it down there, when one of the attendants puts a lighted torch under it, which he immediately takes back again. Thus they claim by that act the right, but wave the privilege; for the body is taken away, and interred without the walls.

SOLON AND PUBLICOLA,

COMPARED.

THERE is ſomething ſingular in this parallel, and what has not occurred to us in any other of the lives we have written, that Publicola ſhould exemplify the maxims of Solon, and that Solon ſhould proclaim beforehand the happineſs of Publicola. For the definition of happineſs which Solon gave Crœſus, is more applicable to Publicola than to Tellus. It is true, he pronounces Tellus happy on account of his virtue, his valuable children, and glorious death; yet he mentions him not in his poems as eminently diſtinguiſhed by his virtue, his children, or his employments. For Publicola, in his lifetime, attained the higheſt reputation and authority among the Romans, by means of his virtues; and after his death, his family was reckoned among the moſt honorable; the houſes of the Publicolæ, the Meſſalæ, and Valerii,* illuſtrious for the ſpace of ſix hundred years,† ſtill acknowledging him as

his houſe to defray the charges of his funeral, he was buried at the expenſe of the public. His poverty is a circumſtance which Plutarch ſhould have mentioned, becauſe a funeral at the public charge was an honor ſometimes paid to the rich.

* That is *the other* Valerii, viz. the *Maximi*, the *Corvini*, the *Potiti*, the *Lævini*, and the *Flacci*.

† It appears from this paſſage, that Plutarch wrote this life about the beginning of Trajan's reign.

the fountain of their honor. Tellus like a brave man, keeping his poſt, and fighting to the laſt, fell by the enemy's hand; whereas Publicola, after having ſlain his enemies, (a much happier circumſtance than to be ſlain by them) after ſeeing his country victorious, through his conduct as conſul and as general, after triumphs and all other marks of honor, died that death which Solon had ſo paſſionately wiſhed for, and declared ſo happy.* Solon, again, in his anſwer to Mimnermus, concerning the period of human life, thus exclaims:

> Let friendſhip's faithful heart attend my bier,
> Heave the ſad ſigh and drop the pitying tear!

And Publicola had this felicity. For he was lamented not only by his friends and relations, but by the whole city; thouſands attended his funeral with tears, with regret, with the deepeſt ſorrow; and the Roman matrons mourned for him, as for the loſs of a ſon, a brother, or a common parent.

Another wiſh of Solon's is thus expreſſed:

> The flow of riches, though deſir'd,
> Life's real goods, if well acquir'd,
> Unjuſtly let me never gain,
> Left vengeance follow in their train.

And Publicola not only acquired, but employed his riches honorably, for he was a generous benefactor to the poor: So that if Solon was the wiſeſt, Publicola was the happieſt of human kind. What the former had wiſhed for as the greateſt and moſt deſirable of bleſſings, the latter actually poſſeſſed and continued to enjoy.

Thus Solon did honor to Publicola, and he to Solon in his turn. For he conſidered him as the moſt excellent

* Cicero thought this wiſh of Solon's unſuitable to ſo wiſe a man, and preferred to it that of the poet Ennius, who, pleaſing himſelf with the thought of an immortality on earth as a poet, deſired to die unlamented. Cicero rejoiced in the ſame proſpect as an orator. The paſſion for immortality is, indeed, a natural one; but as the chief part of our happineſs conſiſts in the exerciſe of the benevolent affections, in giving and receiving ſincere teſtimonies of regard, the undoubted expreſſions of that regard muſt ſooth the pains of a dying man, and comfort him with the reflection, that he has not been wanting in the offices of humanity.

pattern that could be propoſed, in regulating a democracy; and like him, laying aſide the pride of power, he rendered it gentle and acceptable to all. He alſo made uſe of ſeveral of Solon's laws; for he empowered the people to elect their own magiſtrates, and left an appeal to them from the ſentence of other courts, as the Athenian lawgiver had done. He did not, indeed, with Solon, create a new ſenate,* but he almoſt doubled the number of that which he found in being.

His reaſon for appointing *quæſtors* or *treaſurers* was, that if the conſul was a worthy man he might have leiſure to attend to greater affairs; if unworthy, that he might not have greater opportunities of injuſtice, when both the government and treaſury were under his direction.

Publicola's averſion to tyrants was ſtronger than that of Solon. For the latter made every attempt to ſet up arbitrary power puniſhable by law; but the former made it death without the formality of trial. Solon, indeed, juſtly and reaſonably plumes himſelf upon refuſing abſolute power, when both the ſtate of affairs and the inclinations of the people would have readily admitted it: And yet it was no leſs glorious for Publicola, when, finding the conſular authority too deſpotic, he rendered it milder and more popular, and did not ſtretch it ſo far as he might have done. That this was the beſt method of governing, Solon ſeems to have been ſenſible before him, when he ſays of a republic,

> The reins nor ſtrictly nor to looſely hold,
> And ſafe the car of ſlippery power you guide.

But the annulling of debts was peculiar to Solon, and was indeed the moſt effectual way to ſupport the liberty of the people. For laws intended to eſtabliſh an equality would be of no avail, while the poor were deprived of the benefit of that equality by their debts. Where they

* By βουλη, we apprehend that Plutarch here rather means the ſenate or council of *four hundred*, than the council of *Areopagus*. The *four hundred* had the prior cognizance of all that was to come before the people, and nothing could be propoſed to the general aſſembly till digeſted by them; ſo that as far as he was able, he provided againſt a thirſt of arbitrary power in the rich, and a deſire of licentious freedom in the commons; the Areopagus being a check upon the former, as the ſenate was a curb upon the latter.

ſeemed moſt to exerciſe their liberty, in offices, in debates, and in deciding cauſes, there they were moſt enſlaved to the rich, and entirely under their controul. What is more conſiderable in this caſe is, that, though the cancelling of debts generally produces ſeditions, Solon ſeaſonably applied it, as a ſtrong though hazardous medicine, to remove the ſedition then exiſting. The meaſure, too, loſt its infamous and obnoxious nature, when made uſe of by a man of Solon's probity and character.

If we conſider the whole adminiſtration of each, Solon's was more illuſtrious at firſt. He was an original, and followed no example; beſides, by himſelf, without a colleague, he effected many great things for the public advantage. But Publicola's fortune was more to be admired at laſt. For Solon lived to ſee his own eſtabliſhment overturned; whereas, that of Publicola preſerved the ſtate in good order to the time of the civil wars. And no wonder; ſince the former, as ſoon as he had enacted his laws, left them inſcribed on tables of wood, without any one to ſupport their authority, and departed from Athens; whilſt the latter remaining at Rome, and continuing in the magiſtracy, thoroughly eſtabliſhed and ſecured the commonwealth.

Solon was ſenſible of the ambitious deſigns of Piſiſtratus, and deſirous to prevent their being put in execution; but he miſcarried in the attempt, and ſaw a tyrant ſet up. On the other hand, Publicola demoliſhed kingly power, when it had been eſtabliſhed for ſome ages, and was at a formidable height. He was equalled by Solon in virtue and patriotiſm, but he had power and good fortune to ſecond his virtue, which the other wanted.

As to warlike exploits, there is a conſiderable difference; for Daïmachus *Platæenſis* does not even attribute that enterpriſe againſt the Megarenſians to Solon, as we have done; whereas Publicola, in many great battles, performed the duty both of a general and a private ſoldier.

Again; if we compare their conduct in civil affairs, we ſhall find that Solon, only acting a part, as it were, and under the form of a maniac, went out to ſpeak concerning the recovery of Salamis. But Publicola, in the face of the greateſt danger, roſe up againſt Tarquin, detected the

plot, prevented the escape of the vile conspirators, had them punished, and not only excluded the tyrants from the city, but cut up their hopes by the roots. If he was thus vigorous in prosecuting affairs that required spirit, resolution, and open force, he was still more successful in negotiation, and the gentle arts of persuasion; for, by his address he gained Porsena, whose power was so formidable, that he could not be quelled by dint of arms, and made him a friend to Rome.

But here, perhaps, some will object, that Solon recovered Salamis, when the Athenians had given it up; whereas Publicola surrendered lands that the Romans were in possession of. Our judgment of actions, however, should be formed according to the respective times and posture of affairs. An able politician, to manage all for the best, varies his conduct as the present occasion requires; often quits a part, to save the whole; and, by yielding in small matters, secures considerable advantages. Thus Publicola, by giving up what the Romans had lately usurped, saved all that was really their own; and, at a time when they found it difficult to defend their city, gained for them the possession of the besieger's camp. In effect, by referring his cause to the arbitration of the enemy, he gained his point, and, with that, all the advantages he could have proposed to himself by a victory. For Porsena put an end to the war, and left the Romans all the provision he had made for carrying it on, induced by that impression of their virtue and honor, which he had received from Publicola.

THEMISTOCLES.

THE family of Themiſtocles was too obſcure to raiſe him to diſtinction. He was the ſon of Neocles, an inferior citizen of Athens, of the ward of Phrear, and the tribe of Leontis. By his mother's ſide, he is ſaid to have been illegitimate,* according to the following verſes:

> Though born in Thrace, Abrotonon my name,
> My ſon enrols me in the liſts of fame,
> The great Themiſtocles.

Yet Phanias writes, that the mother of Themiſtocles was of Caria, not of Thrace, and that her name was not Abrotonon, but Euterpe. Neanthes mentions Hallicarnaſſus as the city to which ſhe belonged. But be that as it may, when all the illegitimate youth aſſembled at Cynoſarges, in the wreſtling ring dedicated to Hercules, without the gates; which was appointed for that purpoſe, becauſe Hercules himſelf was not altogether of divine extraction, but had a mortal for his mother; Themiſtocles found means to perſuade ſome of the young noblemen to go to Cynoſarges, and take their exerciſe with him. This was an ingenious contrivance to take away the diſtinction between the illegitimate or aliens, and the legitimate, whoſe parents were both Athenians. It is plain, however, that he was related to the houſe of the Lycomedæ;† for Simonides informs us, that when a chapel‡ of that family in the ward of Phyle, where the myſteries of Ceres uſed to be celebrated, was burnt down by the barbarians, Themiſtocles rebuilt it, and adorned it with pictures.

It appears, that when a boy, he was full of ſpirit and fire, quick of apprehenſion, naturally inclined to bold attempts, and likely to make a great ſtateſman. His

* It was a law at Athens, that every citizen who had a foreigner to his mother, ſhould be deemed a baſtard, though born in wedlock, and ſhould conſequently be incapable of inheriting his father's eſtate.

† The Lycomedæ were a family in Athens who (according to Pauſanias) had the care of the ſacrifices offered to Ceres; and in that chapel which Theſeus rebuilt, initiations and other myſteries were celebrated.

‡ τελεστηριον

hours of leiſure and vacation he ſpent not, like other boys, in idleneſs and play; but he was always inventing and compoſing declamations; the ſubjects of which were either the impeachment or defence of ſome of his ſchoolfellows: So that his maſter would often ſay, "Boy, You will be "nothing common or indifferent: You will either be a "bleſſing or a curſe to the community." As for moral philoſophy, and the polite arts, he learned them but ſlowly, and with little ſatisfaction; but inſtructions in political knowledge, and the adminiſtration of public affairs, he received with an attention above his years; becauſe they ſuited his genius. When, therefore, he was laughed at, long after, in company where free ſcope was given to raillery, by perſons who paſſed as more accompliſhed in what was called genteel breeding, he was obliged to anſwer them with ſome aſperity: "'Tis true I never learned how "to tune a harp, or play upon a lute, but I know how to "raiſe a ſmall and inconſiderable city to glory and greatneſs."

Steſimbrotus, indeed, informs us, that Themiſtocles ſtudied natural Philoſophy, both under Anaxagoras and Meliſſus. But in this he errs againſt chronology.* For when Pericles, who was much younger than Themiſtocles, beſieged Samos, Meliſſus defended it, and Anaxagoras lived with Pericles. Thoſe ſeem to deſerve more attention, who ſay, that Themiſtocles was a follower of Mneſiphilus the Phrearian; who was neither orator nor natural philoſopher, but a profeſſor of what was then called wiſdom,† which conſiſted in a knowledge of the arts of government, and the practical part of political prudence. This was a ſect formed upon the principles of Solon,‡ and deſcending in ſucceſſion from him; but when the ſcience of government came to be mixed with forenſic arts,

* Anaxagoras was born in the firſt year of the 70th Olympiad; Themiſtocles won the battle of Salamis the firſt year of the 75th Olympiad; and Meliſſus defended Samos againſt Pericles the laſt year of the 84th Olympiad. Themiſtocles, therefore, could neither ſtudy under Anaxagoras, who was only twenty years old when that general gained the battle of Salamis, nor yet under Meliſſus, who did not begin to flouriſh till 36 years after that battle.

† The firſt ſages were in reality great politicians, who gave rules and precepts for the government of communities. Thales was the firſt who carried his ſpeculations into phyſics.

‡ During the ſpace of about an hundred, or an hundred and twenty years.

and paſſed from action to mere words, its profeſſors, inſtead of ſages were called Sophiſts,* Themiſtocles, however, was converſant in public buſineſs, when he attended the lectures of Mneſiphilus.

In the firſt ſallies of youth, he was irregular and unſteady; as he followed his own diſpoſition, without any moral reſtraints. He lived in extremes, and thoſe extremes were often of the worſt kind.† But he ſeemed to apologize for this afterwards, when he obſerved, that *the wildeſt colts make the beſt horſes, when they come to be properly broke and managed.* The ſtories, however, which ſome tell us, of his father's diſinheriting him, and his mother's laying violent hands upon herſelf, becauſe ſhe could not bear the thoughts of her ſon's infamy, ſeem to be quite fictitious. Others on the contrary, ſay, that his father, to diſſuade him from accepting any public employment, ſhowed him ſome old galleys that lay worn out, and neglected on the ſea ſhore, juſt as the populace neglect their leaders, when they have no farther ſervice for them.

Themiſtocles had an early and violent inclination for public buſineſs, and was ſo ſtrongly ſmitten with the love of glory, with an ambition of the higheſt ſtation, that he involved himſelf in troubleſome quarrels with perſons of the firſt rank and influence in the ſtate, particularly with Ariſtides, the ſon of Lyſimachus, who always oppoſed him. Their enmity began early, but the cauſe, as Ariſton the philoſopher relates, was nothing more than their regard for Pteſileus of Teos. After this, their diſputes continued about public affairs; and the diſſimilarity of their lives and manners naturally added to it. Ariſtides was

* The Sophiſts were rather rhetoricians than philoſophers ſkilled in words, but ſuperficial in knowledge, as Diogenes Laertius informs us. Protagoras, who flouriſhed about the 84th Olympiad, a little before the birth of Plato, was the firſt who had the appellation of *Sophiſt*. But Socrates, who was more converſant in morality than in politics, phyſics or rhetoric, and who was deſirous to improve the world rather in practice than in theory, modeſtly took the name of *Philoſophos* i. e. *a lover of wiſdom*, and not that of *Sophos*, i. e. *a ſage* or *wiſe man*.

† Idomeneus ſays, that one morning Themiſtocles harneſſed four naked courtezans in a chariot, and made them draw him acroſs the Ceramicus in the ſight of all the people, who were there aſſembled; and that at a time when the Athenians were perfect ſtrangers to debauchery, either in wine or women. But if that vice was then ſo little known in Athens, how could there be found four proſtitutes impudent enough to be expoſed in that manner?

of a mild temper, and of great probity. He managed the concerns of government with inflexible justice, not with a view to ingratiate himself with the people, or to promote his own glory, but solely for the advantage and safety of the state. He was, therefore, necessarily obliged to oppose Themistocles, and to prevent his promotion, because he frequently put the people upon unwarrantable enterprises, and was ambitious of introducing great innovations. Indeed, Themistocles was so carried away with the love of glory, so immoderately desirous of distinguishing himself by some great action, that, though he was very young when the battle of Marathon was fought, and when the generalship of Miltiades was every where extolled, yet even then he was observed to keep much alone, to be very pensive, to watch whole nights, and not to attend the usual entertainments:—When he was asked the reason by his friends, who wondered at the change, he said, *The trophies of Miltiades would not suffer him to sleep.* While others imagined the defeat of the Persians at Marathon had put an end to the war, he considered it as the beginning of greater conflicts;* and, for the benefit of Greece, he was always preparing himself and the Athenians against those conflicts, because he foresaw them at a distance.†

And, in the first place, whereas the Athenians had used to share the revenue of the silver mines of Laurinum among themselves, he alone had the courage to make a motion to the people, that they should divide them in that manner no longer, but build with them a number of galleys to be employed in war against the Æginetæ, who then made a considerable figure in Greece, and, by means of their numerous navy, were masters of the sea. By seasonably stirring up the resentment and emulation of his countrymen against these islanders,‡ he the more easily prevailed with

* He did not question but Darius would at length perceive that the only way to deal with the Greeks, was to attack them vigorously by sea, where they could make the least opposition.

† The two principal qualifications of a general, are a quick and comprehensive view of what is to be done upon any present emergency, and a happy foresight of what is to come: Themistocles possessed both these qualifications in a great degree. With respect to the latter, Thucyidides gives him this eulogium, επι πλειστον τȣ γενησομενȣ αριστος εικαστης.

‡ Plutarch in this place follows Herodotus. But Thucyidides is express, that Themistocles availed himself of both these arguments, the

them to provide themſelves with ſhips, than if he had diſplayed the terrors of Darius and the Perſians, who were at a greater diſtance, and of whoſe coming they had no great apprehenſions. With this money a hundred galleys, with three banks of oars, were built, which afterwards fought againſt Xerxes. From this ſtep he proceeded to others, in order to draw the attention of the Athenians to maritime affairs, and to convince them, that, though by land they were not able to cope with their neighbors, yet with a naval force they might not only repel the barbarians, but hold all Greece in ſubjection. Thus of good land forces, as Plato ſays, he made them mariners and ſeamen, and brought upon himſelf the aſperſion of taking from his countrymen the ſpear and the ſhield, and ſending them to the bench and the oar. Steſimbrotus writes, that Themiſtocles effected this, in ſpite of the oppoſition of Miltiades. Whether by this proceeding he corrupted the ſimplicity of the Athenian conſtitution, is a ſpeculation not proper to be indulged here. But that the Greeks owed their ſafety to theſe naval applications, and that thoſe ſhips reeſtabliſhed the city of Athens after it had been deſtroyed, (to omit other proofs) Xerxes himſelf is a ſufficient witneſs. For, after his defeat at ſea, he was no longer able to make head againſt the Athenians though his land-forces remained entire: And it ſeems to me that he left Mardonius rather to prevent a purſuit, than with any hope of his bringing Greece into ſubjection.

Some authors write, that Themiſtocles was intent upon the acquiſition of money, with a view to ſpend it profuſely: And indeed, for his frequent ſacrifices, and the ſplendid manner in which he entertained ſtrangers he had need of a large ſupply. Yet others, on the contrary, accuſe him of meanneſs and attention to trifles, and ſay he even ſold preſents that were made him for his table. Nay, when he begged a colt of Philides, who was a breeder of horſes, and was refuſed, he threatened, *he would ſoon make a Trojan horſe of his houſe*, enigmatically hinting,

apprehenſions which the Athenians were under of the return of the Perſians, as well as the war againſt the Æginetæ. Indeed he could not neglect ſo powerful an inducement to ſtrengthen themſelves at ſea, ſince, according to Plato, accounts were daily brought of the formidable preparations of Darius; and, upon his death, it appeared that Xerxes inherited all his father's rancor againſt the Greeks.

that he would raiſe up troubles and impeachments againſt him from ſome of his own family.

In ambition, however he had no equal. For when he was yet young, and but little known, he prevailed upon Epicles of Hermione, a performer upon the lyre, much valued by the Athenians, to practiſe at his houſe; hoping by this means to draw a great number of people thither. And when he went to the Olympic games, he endeavored to equal or exceed Cymon, in the elegance of his table, the ſplendor of his pavilions, and other expenſes of his train. Theſe things however were not agreeable to the Greeks. They looked upon them as ſuitable to a young men of noble family; but when an obſcure perſon ſet himſelf up ſo much above his fortune, he gained nothing by it but the imputation of vanity. He exhibited a tragedy,* too, at his own expenſe, and gained the prize with his tragedians, at a time when thoſe entertainments were purſued with great avidity and emulation. In memory of his ſucceſs, he put up this inſcription, *Themiſtocles the Phrearian exhibited the tragedy, Phrynichus compoſed it,† Adimantus preſided.* This gained him popularity; and what added to it, was, his charging his memory with the names of the citizens; ſo that he readily called each by his own. He was an impartial judge, too, in the cauſes that were brought before him; and Simonides of Ceos‡ making an unreaſonable requeſt

* Tragedy at this time was juſt arrived at perfection; and ſo great a taſte had the Athenians for this kind of entertainment, that the principal perſons in the commonwealth could not oblige them more than by exhibiting the beſt tragedy with the moſt elegant decorations. Public prizes were appointed for thoſe that excelled in this reſpect; and it was matter of great emulation to gain them.

† Phrynichus was the diſciple of Theſpis, who was eſteemed the inventor of tragedy. He was the firſt that brought female actors upon the ſtage. His chief plays were Actæon, Alceſtis, and the Daniades. Æſchylus was his cotemporary.

‡ Simonides celebrated the battles of Marathon and Salamis in his poems; and was the author of ſeveral odes and elegies: Some of which are ſtill extant and well known. He was much in the favor of Pauſanias king of Sparta, and of Hiero king of Sicily. Plato had ſo high an opinion of his merit, that he gave him the epithet of *divine*. He died in the firſt year of the 78th Olympiad, at almoſt ninety years of age; ſo that he was very near fourſcore when he deſcribed the battle of Salamis.

to him when *archon*,* he anſwered *Neither would you be a good poet if you tranſgreſſed the rules of harmony; nor I a good magiſtrate, if I granted your petition contrary to law.* Another time he rallied Simonides for *his abſurdity in abuſing the Corinthians, who inhabited ſo elegant a city, and having his own picture drawn, when he had ſo ill favored an aſpect.*

At length having attained to a great height of power and popularity, his faction prevailed and he procured the baniſhment of Ariſtides by what is called the *Oſtraciſm.*†

The Medes now preparing to invade Greece again, the Athenians conſidered who ſhould be their general; and many (we are told) thinking the commiſſion dangerous, declined it. But Epicydes, the ſon of Euphemides, a man of more eloquence than courage, and capable withal of being bribed, ſolicited it and was likely to be choſen. Themiſtocles, fearing the conſequence would be fatal to the public, if the choice fell upon Epicydes, prevailed upon him, by pecuniary conſiderations to drop his pretenſions.

His behavior is alſo commended with reſpect to the interpreter who came with the king of Perſia's ambaſſadors that were ſent to demand earth and water.‡ By a decree of the people he put him to death, for preſuming to make uſe of the Greek language to expreſs the demands of the

* The former tranſlator renders *αυτω στρατηγουντος when he was commander of the army*, which is indeed the ſenſe of it a little below, but not here. Plutarch uſes the word *στρατηγος* for *prætor* which is almoſt ſynonimous to *archon*. And in this paſſage he ſo explains it himſelf, *Nor ſhould I be a good archon, &c.*

† It is not certain by whom the *Oſtraciſm* was introduced; ſome ſay, by Piſiſtratus, or rather by his ſons; others by Cliſthenes; and others make it as ancient as the time of Theſeus. By this, men, who became powerful to ſuch a degree, as to threaten the ſtate with danger, were baniſhed for ten years; and they were to quit the Athenian territories in ten days. The method of it was this; every citizen took a piece of broken pot or ſhell, on which he wrote the name of the perſon he would have baniſhed. This done, the magiſtrates counted the ſhells; and if they amounted to 6000, ſorted them; and the man whoſe name was found on the greateſt number of ſhells was of courſe exiled for ten years.

‡ This was a demand of ſubmiſſion. But Herodotus aſſures us, that Xerxes did not ſend ſuch an embaſſy to the Athenians; the ambaſſadors of his father Darius were treated with great indignity, when they made that demand; for the Athenians threw them into a ditch, and told them, *There was earth and water enough.*

barbarians. To this we may add his proceedings in the affair of Arthmius the Zelite ;* who, at his motion, was declared infamous, with his children and all his posterity, for bringing Persian gold into Greece. But that which redounded most of all to his honor, was his putting an end to the Grecian wars, reconciling the several states to each other, and persuading them to lay aside their animosities during the war with Persia. In this he is said to have been much assisted by Chileus the Arcadian.

As soon as he had taken the command upon him, he endeavored to persuade the people to quit the city, to embark on board their ships and to meet the barbarians at as great a distance from Greece as possible. But many opposing it, he marched at the head of a great army, together with the Lacedæmonians, to Tempe, intending to cover Thessaly, which had not as yet declared for the Persians. When he returned without effecting any thing, the Thessalians having embraced the king's party, and all the country, as far as Bœotia, following their example, the Athenians were more willing to hearken to his proposal to fight the enemy at sea, and sent him with a fleet to guard the straits of Artemisium.†

When the fleets of the several states were joined, and the majority were of opinion that Eurybiades should have the chief command, and with his Lacedæmonians begin the engagement ; the Athenians, who had a greater number of ships than all the rest united,‡ thought it an indignity to part with the place of honor. But Themistocles perceiving the danger of any disagreement at that time, gave up the command to Eurybiades, and satisfied the

* Arthmius was of Zele, a town in Asia Minor, but settled at Athens. He was not only declared infamous for bringing in Persian gold, and endeavoring to corrupt with it some of the principal Athenians, but banished by sound of trumpet. Vide *Æschin. Orat. cont. Ctesiphon.*

† At the same time that the Greeks thought of defending the pass of Thermopylæ by land, they sent a fleet to hinder the passage of the Persian navy through the straits of Eubœa, which fleet rendezvoused at Artemisium.

‡ Herodotus tells us in the beginning of his eighth book, that the Athenians furnished 127 vessels, and that the whole complement of the rest of the Greeks amounted to no more than 151 ; of which twenty belonging likewise to the Athenians who had lent them to the Chalcidians.

Athenians, by repreſenting to them, that if they behaved like men in that war, the Grecians would voluntarily yield them the ſuperiority for the future. To him, therefore, Greece ſeems to owe her preſervation, and the Athenians in particular the diſtinguiſhed glory of ſurpaſſing their enemies in valor, and their allies in moderation.

The Perſian fleet coming up to Aphetæ, Eurybiades was aſtoniſhed at ſuch an appearance of ſhips, particularly when he was informed that there were two hundred more ſailing round Sciathus. He, therefore, was deſirous, without loſs of time, to draw nearer to Greece, and to keep cloſe to the Peloponneſian coaſt, where he might have an army occaſionally to aſſiſt the fleet; for he conſidered the naval force of the Perſians as invincible. Upon this, the Eubœans, apprehenſive that the Greeks would forſake them, ſent Pelagon to negociate privately with Themiſtocles, and to offer him a large ſum of money. He took the money, and gave it (as Herodotus writes) to Eurybiades.* Finding himſelf moſt oppoſed in his deſigns by Architeles, captain of the *ſacred galley*,† who had not money to pay his men, and therefore intended immediately to withdraw; he ſo incenſed his countrymen againſt him, that they went in a tumultuous manner on board his ſhip and took from him what he had provided for his ſupper. Architeles being much provoked at this inſult, Themiſtocles ſent him in a cheſt a quantity of proviſions, and at the bottom of it a talent of ſilver, and deſired him to refreſh himſelf that evening, and to ſatisfy his crew in the morn-

* According to Herodotus, the affair was thus: The Eubœans, not being able to prevail with Eurybiades to remain on their coaſt, till they could carry off their wives and children, addreſſed themſelves to Themiſtocles, and made him a preſent of thirty talents. He took the money; and with five talents bribed Eurybiades. Then Adiamanthus the Corinthian, being the only commander who inſiſted on weighing anchor; Themiſtocles went on board him, and told him in few words: "Adiamanthus, you ſhall not abandon "us, for I will give you a greater preſent for doing your duty, "than the king of the Medes would ſend you for deſerting the al-"lies." Which he performed by ſending him three talents on board. Thus he did what the Eubœans requeſted, and ſaved twentytwo talents for himſelf.

† The *ſacred galley* was that which the Athenians ſent every year to Delos with ſacrifices for Apollo; and they pretend it was the ſame in which Theſeus carried the tribute to Crete.

ing; otherwiſe he would accuſe him to the Athenians of having received a bribe from the enemy. This particular is mentioned by Phanias the Leſbian.

Though the ſeveral engagements* with the Perſian fleet in the ſtraits of Eubœa were not deciſive; yet they were of great advantage to the Greeks, who learned by experience, that neither the number of ſhips, nor the beauty and ſplendor of their ornaments, nor the vaunting ſhouts and ſongs of the barbarians, have any thing dreadful in them to men that know how to fight hand to hand, and are determined to behave gallantly. Theſe things they were taught to deſpiſe, when they came to cloſe action and grappled with the foe. In this caſe Pindar's ſentiments appear juſt, when he ſays of the fight at Artemiſium,

> 'Twas then that Athens the foundations laid
> Of Liberty's fair ſtructure.

Indeed, intrepid courage is the commencement of victory.

Artemiſium is a maratime place of Eubœa, to the north of Heſtiæa. Over againſt it lies Olizon, in the territory that formerly was ſubject to Philocletes; where there is a ſmall temple of Diana of the *Eaſt*, in the midſt of a grove. The temple is encircled with pillars of white ſtone, which, when rubbed with the hand, has both the color and ſmell of ſaffron. On one of the pillars are inſcribed the following verſes:

> When on theſe ſeas the ſons of Athens conquer'd
> The various powers of Aſia; grateful here
> They rear'd this temple to Diana.

There is a place ſtill to be ſeen upon this ſhore, where there is a large heap of ſand, which, if dug into, ſhows towards the bottom a black duſt like aſhes, as if ſome fire had been there; and this is ſuppoſed to have been that in which the wrecks of the ſhips, and the bodies of the dead were burnt.

*They came to three ſeveral engagements within three days; in the laſt of which, Olineas, the father of Alcibiades, performed wonders. He had, at his own expenſe, fitted out a ſhip which carried two hundred men.

The news of what had happened at Thermopylæ being brought to Artemiſium,* when the confederates were informed that Leonidas was ſlain there, and Xerxes maſter of the paſſages by land, they ſailed back to Greece; and the Athenians elated with their late diſtinguiſhed valor, brought up the rear. As Themiſtocles ſailed along the coaſts, wherever he ſaw any harbors or places proper for the enemy's ſhips to put in at, he took ſuch ſtones as he happened to find, or cauſed to be brought thither for that purpoſe, and ſet them up in the ports and watering places, with the following inſcription engraved in large characters, and addreſſed to the Ionians: "Let the Ionians, "if it be poſſible, come over to the Greeks, from whom "they are deſcended, and who now riſk their lives for "their liberty. If this be impracticable, let them at leaſt "perplex the barbarians, and put them in diſorder in "time of action." By this he hoped either to bring the Ionians over to his ſide, or to ſow diſcord among them, by cauſing them to be ſuſpected by the Perſians.

Though Xerxes had paſſed through Doris down to Phocis, and was burning and deſtroying the Phocian cities, yet the Greeks ſent them no ſuccors. And, notwithſtanding all the entreaties the Athenians could uſe to prevail with the confederates, to repair with them into Bœotia, and cover the frontiers of Attica, as *they* had ſent a fleet to Artemiſium to ſerve the common cauſe, no one gave ear to their requeſt. All eyes were turned upon Peloponneſus, and all were determined to collect their forces within the *Iſthmus*, and to build a wall acroſs it from ſea to ſea. The Athenians were greatly incenſed to ſee themſelves thus betrayed, and at the ſame time dejected and diſcouraged at ſo general a defection. They alone could not think of giving battle to ſo prodigious an army. To quit the city and embark on board their ſhips was the only ex-

* The laſt engagement at the Thermopylæ, wherein Xerxes forced the paſſes of the mountains, by the defeat of the Lacedæmonians, Theſpians and Thebans, who had been left to guard them, happened on the ſame day with the battle of Artemiſium; and the news of it was brought to Themiſtocles by an Athenian called Abronichus. Though the action at Thermopylæ had not an immediate relation to Themiſtocles, yet it would have tended more to the glory of that general if Plutarch had taken greater notice of it; ſince the advantage gained there by Xerxes, opened Greece to him, and rendered him much more formidable. Thermopylæ is well known to be a narrow paſs in the mountains near the Euripus.

pedient at preſent; and this the generality were very unwilling to hearken to, as they could neither have any great ambition for victory, nor idea of ſafety, when they had left the temples of their gods and the monuments of their anceſtors.

Themiſtocles, perceiving that he could not by the force of human reaſon prevail with the multitude,* ſet his machinery to work, as a poet would do in a tragedy, and had recourſe to prodigies and oracles. The prodigy he availed himſelf of, was the diſappearing of the dragon of Minerva, which at that time quitted the holy place; and the prieſts finding the daily offerings ſet before it untouched, gave it out among the people, at the ſuggeſtion of Themiſtocles, that the goddeſs had forſaken the city, and that ſhe offered to conduct them to ſea. Moreover, by way of explaining to the people an oracle then received,† he told them, that by *wooden walls*, there could not poſſibly be any thing meant but ſhips; and that Apollo, now calling Salamis *divine*, not *wretched* and *unfortunate*, as formerly, ſignified by ſuch an epithet, that it would be productive of ſome great advantage to Greece. His councils prevailed, and he propoſed a decree, that the city ſhould be left to the protection of Minerva,‡ the

* He prevailed ſo effectually at laſt, that the Athenians ſtoned Cyrſilus, an orator who vehemently oppoſed him, and urged all the common topics of love to the place of one's birth, and the affection to wives and helpleſs infants. The women too, to ſhow how far they were from deſiring that the cauſe of Greece ſhould ſuffer for them, ſtoned his wife.

† This was the ſecond oracle which the Athenian deputies received from Ariſtonice prieſteſs of Apollo. Many were of opinion, that by the walls of wood which ſhe adviſed them to have recourſe to, was meant the citadel, becauſe it was paliſaded; but others thought it could intend nothing but ſhips. The maintainers of the former opinion urged againſt ſuch as ſupported the latter, that the laſt line but one of the oracle, Ω θεῖη Σαλαμὶς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν, was directly againſt him, and that without queſtion, it portended the deſtruction of the Athenian fleet near Salamis. Themiſtocles alleged in anſwer that if the oracle had intended to foretel the deſtruction of the Athenians, it would not have called it the divine Salamis, but the unhappy; and that whereas the unfortunate in the oracle were ſtyled the ſons of women, it could mean no other than the Perſians, who were ſcandalouſly effeminate. *Herodot.* l. vii. c. 143, 144.

‡ But how was this, when he had before told the people that Minerva had forſaken the city.

tutelary goddeſs of the Athenians; that the young men ſhould go on board the ſhips; and that every one ſhould provide as well as he poſſibly could for the ſafety of the children, the women and the ſlaves.

When this decree was made, moſt of the Athenians removed their parents and wives to Trœzene,* where they were received with a generous hoſpitality. The Trœzenians came to a reſolution to maintain them at the public expenſe, for which purpoſe they allowed each of them two *oboli* a day; they permitted the children to gather fruit wherever they pleaſed, and provided for their education by paying their tutors. This order was procured by Nicagoras.

As the treaſury of Athens was then but low, Ariſtotle informs us that the court of *Areopagus* diſtributed to every man who took part in the expedition eight *drachmas*; which was the principal means of manning the fleet. But Clidemus aſcribes this alſo to a ſtratagem of Themiſtocles; for he tells us, that, when the Athenians went down to the harbor of Piræus, the *Ægis* was loſt from the ſtatue of Minerva; and Themiſtocles, as he ranſacked every thing, under pretence of ſearching for it, found large ſums of money hid among the baggage, which he applied to the public uſe; and out of it all neceſſaries were provided for the fleet.

The embarkation of the people of Athens was a very affecting ſcene. What pity! What admiration of the firmneſs of thoſe men, who, ſending their parents and families to a diſtant place, unmoved with their cries, their tears, or embraces, had the fortitude to leave the city, and embark for Salamis! What greatly heightened the diſtreſs, was the number of citizens whom they were forced to leave behind, becauſe of their extreme old age.† And ſome emotions of tenderneſs were due even to the tame domeſtic animals, which, running to the ſhore, with lamentable howlings, expreſſed their affection and regret for the perſons that had fed them. One of theſe, a dog that belonged to Xanthippus, the father of Pericles, unwilling to be left behind, is ſaid to have leapt into the ſea, and to have ſwam by the ſide of the ſhip, till it

* Theſeus, the great hero in Athenian ſtory, was originally of Trœzene.

† In this deſcription we find ſtrong traces of Plutarch's humanity and good nature.

reached Salamis, where, quite ſpent with toil, it died immediately. And they ſhow us to this day, a place called *Cynos Sema*, where they tell us that dog was buried.

To theſe great actions of Themiſtocles may be added the following: He perceived that Ariſtides was much regretted by the people, who were apprehenſive that, out of revenge, he might join the Perſians, and do great prejudice to the cauſe of Greece; he, therefore, cauſed a decree to be made, that all who had been baniſhed only for a time, ſhould have leave to return, and by their counſel and valor aſſiſt their fellow citizens in the prſeervation of their country.

Eurybiades, by reaſon of the dignity of Sparta, had the command of the fleet; but, as he was apprehenſive of the danger,* he propoſed to ſet ſail for the *Iſthmus*, and fix his ſtation near the Peloponneſian army. Themiſtocles, however oppoſed it; and the account we have of the conference on that occaſion deſerves to be mentioned. When Eurybiades ſaid,† "Do not you know, Themiſtocles, that, "in the public games, ſuch as riſe up before their turn, "are chaſtiſed for it?" "Yes," anſwered Themiſtocles; "yet ſuch as are left behind never gain the crown." Eurybiades, upon this, lifting up his ſtaff, as if he intended to ſtrike him, Themiſtocles ſaid, "Strike, if you pleaſe, but hear me." The Lacedæmonians admiring his command of temper, bade him ſpeak what he had to ſay; and Themiſtocles was leading him back to the ſubject, when one of the officers thus interrupted him, "It ill becomes you "who have no city, to adviſe us to quit our habitations and "abandon our country." Themiſtocles retorted upon him thus: "Wretch, that thou art, we have indeed left our "walls and houſes, not chooſing, for the ſake of thoſe in"animate things, to become ſlaves; yet we have ſtill the "moſt reſpectable city of Greece, in theſe two hundred

* It does not appear that Eurybiades wanted courage. After Xerxes had gained the paſs of Thermopylæ, it was the general opinion of the chief officers of the confederate fleet aſſembled in council (except thoſe of Athens) that their only reſource was to build a ſtrong wall acroſs the Iſthmus, and to defend Peloponneſus againſt the Perſians. Beſides the Lacedæmonians, who were impartial judges of men and things, gave the palm of valor to Eurybiades, and that of prudence to Themiſtocles.

† Herodotus ſays, this converſation paſſed between Adiamanthus, general of the Corinthians, and Themiſtocles; but Plutarch relates it with more probability of Eurybiades, who was commander in chief.

"ſhips which are here ready to defend you, if you will "give them leave. But if you forſake and betray us a "ſecond time, Greece ſhall ſoon find the Athenians poſ-"ſeſſed of as free a city,* and as valuable a country as "that which they have quitted." Theſe words ſtruck Eurybiades with the apprehenſion that the Athenians might fall off from him. We are told alſo, that as a certain Eretrian was attempting to ſpeak, Themiſtocles, ſaid, "What! "have you, too, ſomething to ſay about war, who are "like the fiſh that has a ſword, but no heart."

While Themiſtocles was thus maintaining his argument upon deck, ſome tell us an owl was ſeen flying to the right of the fleet,† which came and perched upon the ſhrouds. This omen determined the confederates to accede to his opinion, and to prepare for a ſea fight. But no ſooner did the enemy's fleet appear advancing towards the harbor of Phalerus in Attica, and covering all the neighboring coaſts, while Xerxes himſelf was ſeen marching his land forces to the ſhore, than the Greeks, ſtruck with the ſight of ſuch prodigious armaments, began to forget the counſel of Themiſtocles, and the Peloponnneſians once more looked towards the *Iſthmus*. Nay, they reſolved to ſet ſail that very night, and ſuch orders were given to all the pilots. Themiſtocles greatly concerned that the Greeks were going to give up the advantage of their ſtation in the ſtraits,‡ and to retire to their reſpective countries, contrived that ſtratagem which was put in execution by Sicinus. This Sicinus was of Perſian extraction,‖ and a captive, but much attached to Themiſ-

* The addreſs of Themiſtocles is very much to be admired. If Eurybiades was really induced by his fears to return to the Iſthmus, the Athenian took a right method to remove thoſe fears by ſuggeſting greater; for what other free country could he intimate that the people of Athens would acquire, but that when driven from their own city, in their diſtreſs and deſpair, they might ſeize the ſtate of Sparta?

† The owl was ſacred to Minerva the protectreſs of the Athenians.

‡ If the confederates had quitted the ſtraits of Salamis, where they could equal the Perſians in the line of battle, ſuch of the Athenians as were in that iſland muſt have become an eaſy prey to the enemy; and the Perſians would have found an open ſea on the Peloponneſian coaſt, where they could act with all their force againſt the ſhips of the allies.

‖ Probably it was from an erroneous reading of a paſſage in Herodotus, viz. πεμπει εις το ορατοπιδον, των Μηδων ανδρα, πλοιω, inſtead

tocles, and the tutor of his children. On this occaſion Themiſtocles ſent him privately to the king of Perſia with orders to tell him, that the commander of the Athenians, having eſpouſed his intereſt, was the firſt to inform him of the intended flight of the Greeks; and that he exhorted him not to ſuffer them to eſcape; but while they were in this confuſion, and at a diſtance from their land forces, to attack and deſtroy their whole navy.

Xerxes took this information kindly, ſuppoſing it to proceed from friendſhip, and immediately gave orders to his officers, with two hundred ſhips, to ſurround all the paſſages, and to encloſe the iſlands, that none of the Greeks might eſcape, and then to follow with the reſt of the ſhips at their leiſure. Ariſtides, the ſon of Lyſimachus was the firſt that perceived this motion of the enemy; and though he was not in friendſhip with Themiſtocles, but had been baniſhed by his means (as has been related) he went to him, and told him they were ſurrounded by the enemy.* Themiſtocles knowing his probity, and charmed with his coming to give this intelligence, acquainted him with the affair of Sicinus, and entreated him to lend his aſſiſtance to keep the Greeks in their ſtation; and, as they had a confidence in his honor, to perſuade them to come to an engagement in the ſtraits. Ariſtides approved the proceedings of Themiſtocles, and going to the other admirals and captains, encouraged them to engage. While they hardly gave credit to his report, a Tenian galley, commanded by Parætius came over from the enemy to bring the ſame account; ſo that indignation added to neceſſity, excited the Greeks to their combat.†

of To Μηδων, that Plutarch calls Sicinus a Perſian. Æſchylus, however, who was in this action, ſpeaking of Sicinus, ſays, *A certain Greek from the army of the Athenians told Xerxes, &c.*

* Ariſtides was not then in the confederate fleet, but in the iſle of Ægina, from whence he ſailed by night, with great hazard through the Perſian fleet, to carry this intelligence.

† The different conduct of the Spartans and the Athenians on this occaſion ſeems to ſhow how much ſuperior the accommodating laws of Solon were to the auſtere diſcipline of Lycurgus. Indeed, while the inſtitutions of the latter remained in force, the Lacedæmonians were the greateſt of all people.—But that was impoſſible. The ſeverity of Lycurgus's legiſlation naturally tended to deſtroy it.—Nor was this all.—From the extremes of abſtemious hardſhips, the next ſtep was not to a moderate enjoyment of life, but to all the licentiouſneſs of the moſt effeminate luxury. The laws of Ly-

As soon as it was day, Xerxes sat down on an eminence to view the fleet and its order of battle. He placed himself, as Phanodemus writes, above the temple of Hercules, where the isle of Salamis is separated from Attica, by a narrow frith; but, according to Aceſtodorus, on the confines of Megara, upon a spot called *Kerata*, "the "horns." He was seated on a throne of gold,* and had many secretaries about him, whose business it was to write down the particulars of the action.

In the mean time, as Themistocles was sacrificing on the deck of the admiral galley, three captives were brought to him of uncommon beauty, elegantly attired, and set off with golden ornaments. They were said to be the sons of Autarctus and Sandace, sister to Xerxes. Euphrantide, the soothsayer, casting his eye upon them, and at the same time observing a bright flame blazed out from the victims,† while a sneezing was heard from the right, took Themistocles by the hand, and ordered that the three youths should be consecrated and sacrificed to Bacchus *Omestes*;‡ for by this means the Greeks might be assured not only of safety, but victory.

Themistocles was astonished at the strangeness and cruelty of the order; but the multitude, who, in great and pressing difficulties, trust rather to absurd than rational methods, invoked the god with one voice, and leading the captives to the altar, insisted upon their being offered up, as the soothsayer had directed. This partic-

curgus made men of the Spartan women; when they were broken, they made women of the men.

* This throne, or seat, whether of gold or silver, or both, was taken and carried to Athens, where it was consecrated in the temple of Minerva, with the golden sabre of Mardonius, which was taken afterwards in the battle of Platæa. Demosthenes calls it διφρον αργυροποδα, *a chair with silver feet.*

† A bright flame was always considered as a fortunate omen, whether it were a real one issuing from an altar, or a seeming one, (what we call shell fire) from the head of a living person. Virgil mentions one of the latter sort, which appeared about the head of Iulus and Florus, another that was seen about the head of Servius Tullius. A sneezing on the right hand, too, was deemed a lucky omen both by the Greeks and Latins.

‡ In the same manner Chios, Tenedos, and Lesbos, offered human sacrifices to Bacchus surnamed Omodius. But this is the sole instance we know of among the Athenians.

ular we have from Phanias the Lesbian, a man not unverſed in letters and philoſophy.

As to the number of the Perſian ſhips, the Poet Æſchylus ſpeaks of it, in his tragedy entitled *Perſæ*, as a matter he was well aſſured of.

> A thouſand ſhips (for well I know the number)
> The Perſian flag obey'd; two hundred more
> And ſeven, o'erſpread the ſeas.

The Athenians had only one hundred and eighty galleys; each carried eighteen men that fought upon deck, four of whom were archers, and the reſt heavy armed.

If Themiſtocles was happy in chooſing a place for action, he was no leſs ſo in taking advantage of a proper time for it; for he would not engage the enemy, till that time of day when a briſk wind uſually ariſes from the ſea, which occaſions a high ſurf in the channel. This was no inconvenience to the Grecian veſſels, which were low built and well compacted; but a very great one to the Perſian ſhips, which had high ſterns and lofty decks, and were heavy and unwieldy; for it cauſed them to veer in ſuch a manner, that their ſides were expoſed to the Greeks who attacked them furiouſly. During the whole diſpute, great attention was given to the motions of Themiſtocles, as it was believed he knew beſt how to proceed. Ariamenes, the Perſian admiral, a man of diſtinguiſhed honor, and by far the braveſt of the king's brothers, directed his manœuvres chiefly againſt him. His ſhip was very tall, and from thence he threw darts and ſhot forth arrows as from the walls of a caſtle. But Aminias the *Decelean*, and Soſicles the Pedian, who ſailed in one bottom, bore down upon him with their prow, and both ſhips meeting, they were faſtened together by means of their brazen beaks; when Ariamenes boarding their gally, they received him with their pikes, and puſhed him into the ſea. Artemiſia*

* Artemiſia, queen of Halicarnaſſus, diſtinguiſhed herſelf above all the reſt of the Perſian forces, her ſhips being the laſt that fled; which Xerxes obſerving, cried out, that the men behaved like women, and the women with the courage and intrepidity of men. The Athenians were ſo incenſed againſt her, that they offered a reward of ten thouſed drachmas to any one that ſhould take her alive. This princeſs muſt not be confounded with that Artemiſia, who was the wife of Mauſolus king of Caria.

knew the body amongſt others that were floating with the wreck, and carried it to Xerxes.

While the fight was thus raging, we are told a great light appeared as from Eleuſis! and loud ſounds and voices were heard through all the plain of Thriaſia to the ſea, as of a great number of people carrying the myſtic ſymbals of Bacchus in proceſſion.* A cloud, too, ſeemed to riſe from among the crowd that made this noiſe, and to aſcend by degrees, till it fell upon the galleys. Other phantoms alſo, and apparitions of armed men, they thought they ſaw, ſtretching out their hands from Ægina before the Grecian fleet. Theſe they conjectured to be the *Æacidæ*,† to whom, before the battle, they had addreſſed their prayers for ſuccor.

The firſt man that took a ſhip was an Athenian, named Lycomedes captain of a galley, who cut down the enſigns from the enemy's ſhip, and conſecrated them to the *laurelled* Apollo. As the Perſians could come up in the ſtraits but few at a time, and often put each other in confuſion, the Greeks equalling them in the line, fought them till the evening, when they broke them entirely, and gained that ſignal and complete victory, than which (as Simonides ſays) no other naval achievment either of the Greeks or barbarians ever was more glorious. This ſucceſs was owing to the valor, indeed, of all the confederates, but chiefly to the ſegacity and conduct of Themiſtocles.‡

After the battle, Xerxes, full of indignation at his diſappointment, attempted to join Salamis to the continent, by a mole ſo well ſecured, that his land forces might paſs over it into the iſland, and that he might ſhut up the paſs entirely againſt the Greeks. At the ſame

* Herodotus ſays, theſe voices were heard, and this viſion ſeen, ſome days before the battle, while the Perſian land forces were ravaging the territories of Attica. Dicæus, an Athenian exile (who hoped thereby to procure a mitigation of his country's fate) was the firſt that obſerved the thing, and carried an account of it to Xerxes.

† A veſſel had been ſent to Ægina to implore the aſſiſtance of Æcus and his deſcendants. Æcus was the ſon of Jupiter, and had been king of Ægina. He was ſo remarkable for his juſtice, that his prayers, whilſt he lived are ſaid to have procured great advantages to the Greeks; and, after his death, it was believed that he was appointed one of the three judges in the infernal regions.

‡ In this battle, which was one of the moſt memorable we find in hiſtory, the Grecians loſt forty ſhips, and the Perſians two hundred, beſide a great many more that were taken.

time Themiſtocles, to ſound Ariſtides, pretended it was his own opinion that they ſhould ſail to the Helleſpont, and break down the bridge of ſhips; "For ſo," ſays he, "we may take Aſia, without ſtirring out of Europe." Ariſtides* did not in the leaſt reliſh his propoſal, but anſwered him to this purpoſe: "Till now we have had to "do with an enemy immerſed in luxury; but if we ſhut "him up in Greece, and drive him to neceſſity, he who "is maſter of ſuch prodigious forces, will no longer ſit "under a golden canopy, and be a quiet ſpectator of the "proceedings of the war, but, awaked by danger, at- "tempting every thing, and preſent every where, he will "correct his paſt errors, and follow counſels better cal- "culated for ſucceſs. Inſtead, therefore, of breaking "that bridge, we ſhould, if poſſible, provide another, "that he may retire the ſooner out of Europe." "If "that is the caſe," ſaid Themiſtocles, "we muſt all con- "ſider and contrive how to put him upon the moſt ſpeedy "retreat out of Greece."

This being reſolved upon, he ſent one of the king's eunuchs, whom he found among the priſoners, Arnaces by name, to acquaint him, "That the Greeks, ſince "their victory at ſea, were determined to ſail to the "Helleſpont, and deſtroy the bridge; but that The- "miſtocles, in care for the king's ſafety, adviſed him to "haſten towards his own ſeas, and paſs over into Aſia, "while his friend endeavored to find out pretences of de- "lay, to prevent the confederates from purſuing him." Xerxes terrified at the news, retired with the greateſt precipitation.† How prudent the management of Themiſtocles and Ariſtides was, Mardonius afforded a proof, when, with a ſmall part of the king's forces, he put the

* According to Herodotus, it was not Ariſtides, but Eurybiades, who made this reply to Themiſtocles.

† Xerxes, having left Mardonius in Greece with an army of three hundred thouſand men, marched with the reſt towards Thrace, in order to croſs the Helleſpont. As no proviſions had been prepared beforehand, his army underwent great hardſhips, during the whole time of his march, which laſted five and forty days. The king finding they were not in a condition to purſue their route ſo expeditiouſly as he deſired, advanced with a ſmall retinue; but, when he arrived at the Helleſpont, he found his bridge of boats broken down by the violence of the ſtorms, and was reduced to the neceſſity of croſſing over in a fiſhingboat. From the Helleſpont he continued his flight to Sardis.

Greeks in extreme danger of losing all, in the battle of Platæa.

Herodotus tells us, that, among the cities, Ægina bore away the palm; but, among the commanders, Themistocles, in spite of envy, was universally allowed to have distinguished himself most. For, when they came to the Isthmus, and every officer took a billet from the altar,* to inscribe upon it the names of those that had done the best service, every one put himself in the first place, and Themistocles in the second. The Lacedæmonians, having conducted him to Sparta, adjudged Euribiades the prize of valor, and Themistocles that of wisdom, honoring each with a crown of olive. They likewise presented the latter with the handsomest chariot in the city, and ordered three hundred of their youth to attend him to the borders. At the next Olympic games, too, we are told, that, as soon as Themistocles appeared in the ring, the champions were overlooked by the spectators, who kept their eyes upon him all the day, and pointed him out to strangers with the utmost admiration and applause. This incense was extremely grateful to him; and he acknowledged to his friends, that he then reaped the fruit of his labors for Greece.

Indeed, he was naturally very ambitious, if we may form a conclusion from his memorable acts and sayings. For, when elected admiral by the Athenians, he would not dispatch any business, whether public or private, singly, but put off all affairs to the day he was to embark, that having a great deal to do, he might appear with the greater dignity and importance.

One day, as he was looking upon the dead bodies cast up by the sea, and saw a number of chains of gold and bracelets upon them, he passed by them, and turning to his friend, said, *Take these things for yourself, for you are not Themistocles.*

To Antiphates, who had formerly treated him with disdain, but in his glory made his court to him, he said, *Young man, we are both come to our senses at the same time, though a little too late.*

He used to say, "The Athenians paid him no honor or "sincere respect; but when a storm arose, or danger ap-

* The altar of Neptune. This solemnity was designed to make them give their judgment impartially, as in the presence of the gods,

" peared, they ſheltered themſelves under him, as under a " plane tree, which, when the weather was fair again, they " would rob of its leaves and branches."

When one of Seriphus told him, "He was not ſo much " honored for his own ſake, but for his country's." " True," anſwered Themiſtocles, " for neither ſhould I " have been greatly diſtinguiſhed if I had been of Seri- " phus, nor you, if you had been an Athenian."

Another officer, who thought he had done the ſtate ſome ſervice, ſetting himſelf up againſt Themiſtocles, and venturing to compare his own exploits with his, he anſwered him with this fable: "There once happened a diſpute be- " tween the *feaſt day*, and the *day after the feaſt*: Says " the *day after the feaſt*, I am full of buſtle and trouble, " whereas, with you, folks enjoy at their eaſe, every thing " ready provided. You ſay right, ſays the *feaſt day*, but " if I had not been before you, you would not have been " at all. *So, bad it not been for me, then, where would* " *you have been now?*"*

His ſon being maſter of his mother, and by her means of him, he ſaid, laughing, "This child is greater than any " man in Greece; for the Athenians command the " Greeks; I command the Athenians, his mother com- " mands me, and he commands his mother."

As he loved to be particular in every thing, when he happened to ſell a farm, he ordered the crier to add, *that it had a good neighbor.*

Two citizens courting his daughter, he preferred the worthy man, to the rich one, and aſſigned this reaſon, *He had rather ſhe ſhould have a man without money, than money without a man.* Such was the pointed manner in which he often expreſſed himſelf.†

After the greateſt actions we have related, his next enterpriſe was to rebuild and fortify the city of Athens.—Theopompus tells, he bribed the Lacedæmonian *Ephori*, that they might not oppoſe it; but moſt hiſtorians ſay, he overreached them. He was ſent, it ſeems, on pretence of

* There is the genuine Attic ſalt in moſt of theſe retorts and obſervations of Themiſtocles. His wit ſeems to have been equal to his military and political capacity.

† Cicero has preſerved another of his ſayings which deſerves mentioning. When Simonides offered to teach Themiſtocles the art of memory, he anſwered, *Ah! rather teach me the art of forgetting; for I often remember what I would not, and cannot forget what I would.*

an embaſſy to Sparta. The Spartans complained that the Athenians were fortifying their city, and the governor of Ægina, who was come for that purpoſe, ſupported the accuſation. But Themiſtocles abſolutely denied it, and challenged them to ſend proper perſons to Athens to inſpect the walls; at once gaining time for finiſhing them, and contriving to have hoſtages at Athens for his return. The event anſwered his expectation. For the Lacedæmonians, when aſſured how the fact ſtood, diſſembled their reſentment, and let him go with impunity.

After this, he built and fortified the Piræus (having obſerved the conveniency of that harbor.) By which means he gave the city every maritime accommodation. In this reſpect his politics were very different from thoſe of the ancient kings of Athens. They, we are told, uſed their endeavors to draw the attention of their ſubjects from the buſineſs of navigation, that they might turn it entirely to the culture of the ground; and to this purpoſe they publiſhed the fable of the contention between Minerva and Neptune for the patronage of Attica, when the former, by producing an olive tree before the judges, gained her cauſe. Themiſtocles did not bring the Piræus into the city, as Ariſtophanes, the comic poet would have it; but he joined the city by a line of communication to the Piræus, and the land to the ſea. This meaſure ſtrengthened the people againſt the nobility, and made them bolder and more untractable, as power came with wealth into the hands of maſters of ſhips, mariners, and pilots. Hence it was, that the oratory in *Pnyx*, which was built to front the ſea, was afterwards turned by the thirty tyrants towards the land;* for they believed a maratime power inclinable to a democracy, whereas perſons employed in agriculture would be leſs uneaſy under an oligarchy.

Themiſtocles had ſomething ſtill greater in view for ſtrengthening the Athenians by ſea. After the retreat of Xerxes, when the Grecian fleet was gone into the harbor of Pagaſæ to winter, he acquainted the citizens in full aſſembly, "That he had hit upon a deſign which might "greatly contribute to their advantage, but it was not fit "to be communicated to their whole body." The Athe-

* The thirty tyrants were eſtabliſhed at Athens by Lyſander, 403 years before the Chriſtian era, and 77 years after the battle of Salamis.

nians ordered him to communicate it to Ariſtides only,* and, if he approved of it, to put it in execution. Themiſtocles then informed him, "That he had thoughts of "burning the confederate fleet at Pagaſæ." Upon which, Ariſtides went and declared to the people, "That the en- "terpriſe which Themiſtocles propoſed, was, indeed, the "moſt advantageous in the world, but, at the ſame time, "the moſt unjuſt." The Athenians, therefore, commanded him to lay aſide all thoughts of it.†

About this time the Lacedæmonians made a motion in the aſſembly of the *Amphictyons*, to exclude from that council all thoſe ſtates that had not joined in the confederacy againſt the king of Perſia. But Themiſtocles was apprehenſive that if the Theſſalians, the Argives, and Thebans, were expelled from the council, the Lacedæmonians would have a great majority of voices, and conſequently procure what decrees they pleaſed. He ſpoke, therefore, in defence of thoſe ſtates, and brought the deputies off from that deſign, by repreſenting, that thirtyone cities only had their ſhare of the burden of that war, and that the greateſt part of theſe were but of ſmall conſideration; that conſequently it would be both unreaſonable and dangerous to exclude the reſt of Greece from the league, and leave the council to be dictated by two or three great cities. By this he became very obnoxious to the Lacedæmonians, who, for this reaſon, ſet up Cimon againſt him as a rival in all affairs of ſtate, and uſed all their intereſt for his advancement.

He diſobliged the allies, alſo, by ſailing round the iſlands, and extorting money from them; as we may conclude from the anſwer which Herodotus tells us the

* How glorious this teſtimony of the public regard to Ariſtides, from a people, then ſo free, and withal ſo virtuous!

† It is hardly poſſible for the military and political genius of Themiſtocles to ſave him from contempt and deteſtation, when we arrive at this part of his conduct.—A ſerious propoſal to burn the confederate fleet!—That fleet, whoſe united efforts had ſaved Greece from deſtruction!—Which had fought under his auſpices with ſuch irreſiſtable valor!—That ſacred fleet, the minuteſt parts of which ſhould have been religiouſly preſerved, or if conſumed, conſumed only on the altars, and in the ſervice of the gods!—How diabolical is that policy, which, in its way to power, tramples on humanity, juſtice and gratitude!

Andrians gave him to a demand of that ſort. He told them, "He brought two gods along with him, *Perſuaſion* and "*Force*." They replied, "They had alſo two great gods "on their ſide, *Poverty* and *Deſpair*, who forbade them "to ſatisfy him." Timocreon, the Rhodian poet, writes with great bitterneſs againſt Themiſtocles, and charges him with betraying him, though his friend and hoſt, for money, while, for the like paltry conſideration, he procured the return of other exiles. So in theſe verſes:

Pauſanias you may praiſe, and you Xantippus,
And you Leutychidas: But ſure the hero,
Who bears th' Athenian palm, is Ariſtides.
What is the falſe, the vain, Themiſtocles?
The very light is grug'd him by Latona,
Who for vile pelf betray'd Timocreon,
His friend and hoſt; nor gave him to behold
His dear Jalyſus. For three talents more
He ſail'd and left him on a foreign coaſt.
What fatal end awaits the man that kills,
That baniſhes, that ſets the villain up,
To fill his glitt'ring ſtores? while oſtention,
With vain airs, fain would boaſt the generous hand,
And, at the Iſthmus, ſpreads a public board
For crowds that eat, and curſe him at the banquet.

But Timocreon gave a ſtill looſer rein to his abuſe of Themiſtocles, after the condemnation and baniſhment of that great man, in a poem which begins thus:

Muſe, crown'd with glory bear this faithful ſtrain,
Far as the Grecian name extends———

Timocreon is ſaid to have been baniſhed by Themiſtocles, for favoring the Perſians. When, therefore, Themiſtocles was accuſed of the ſame traitorous inclinations, he wrote againſt him as follows:

Timocreon's honor to the Medes is ſold,
But yet not his alone: Another fox
Finds the ſame fields to prey in.

As the Athenians, through envy, readily gave ear to calumnies againſt him, he was often forced to recount his own ſervices, which rendered him ſtill more inſupportable; and when they expreſſed their diſpleaſure, he ſaid, *Are you weary of receiving benefits often from the ſame hand?*

Another offence he gave the people, was, his building a temple to Diana, under the name of *Ariſtobule*, or, Diana *of the beſt counſel*, intimating that he had given the beſt counſel not only to Athens but to all Greece. He built this temple near his own houſe, in the quarter of Melita, where now the executioners caſt out the bodies of thoſe that have ſuffered death, and where they throw the halters and clothes of ſuch as have been ſtrangled or otherwiſe put to death. There was, even in our times, a ſtatue of Themiſtocles in this temple of Diana *Ariſtobule*, from which it appeared that his aſpect was as heroic as his ſoul.

At laſt, the Athenians unable any longer to bear that high diſtinction in which he ſtood, baniſhed him by the *oſtraciſm*; and this was nothing more than they had done to others whoſe power was become a burden to them, and who had riſen above the equality which a commonwealth requires; for the *oſtraciſm*, or *ten years baniſhment*, was not ſo much intended to puniſh this or that great man, as to pacify and mitigate the fury of envy, who delights in the diſgrace of ſuperior characters, and loſes a part of her rancor by their fall.

In the time of his exile, while he took up his abode at Argos,* the affair of Pauſanias gave great advantage to the enemies of Themiſtocles. The perſon that accuſed him of treaſon, was Leobotes the ſon of Alcmæon, of Agraule, and the Spartans joined in the impeachment. Pauſanias at firſt concealed his plot from Themiſtocles, though he was his friend; but when he ſaw him an exile, and full of indignation againſt the Athenians, he ventured to communicate his deſigns to him, ſhowing him the king

* The great Pauſanias, who had beaten the Perſians in the battle of Platæa, and who, on many occaſions, had behaved with great generoſity as well as moderation, at laſt degenerated; and fell into a ſcandalous treaty with the Perſians, in hopes, through their intereſt, to make himſelf ſovereign of Greece. As ſoon as he had conceived theſe ſtrange notions, he fell into the manners of the Perſians, affected all their luxury, and derided the plain cuſtoms of his country, of which he had formerly been ſo fond. The *Ephori* waited ſome time for clear proof of his treacherous deſigns, and when they had obtained it, determined to impriſon him. But he fled into the temple of Minerva Chalcioicos, and they beſieged him there. They walled up all the gates, and his own mother laid the firſt ſtone. When they had almoſt ſtarved him to death, they laid hands on him, and by the time they had got him out of the temple, he expired.

of Perſia's letters, and exciting him to vengeance againſt the Greeks, as an unjuſt and ungrateful people. Themiſtocles rejected the ſolicitations of Pauſanias, and refuſed to have the leaſt ſhare in his deſigns; but he gave no information of what had paſſed between them, nor let the ſecret tranſpire; whether he thought he would deſiſt of himſelf, or that he would be diſcovered ſome other way, as he had embarked in an abſurd and extravagant enterpriſe, without any rational hopes of ſucceſs.

However, when Pauſanias was put to death, there were found letters and other writings relative to the buſineſs, which cauſed no ſmall ſuſpicion againſt Themiſtocles. The Lacedæmonians raiſed a clamor againſt him; and thoſe of his fellow citizens that envied him, inſiſted on the charge. He could not defend himſelf in perſon, but he anſwered by letter the principal parts of the accuſation. For, to obviate the calumnies of his enemies, he obſerved to the Athenians, "That he who was born to command, and incapable of ſervitude, could never ſell himſelf, and Greece along with him, to enemies and barbarians." The people, however, liſtened to his accuſers, and ſent him with orders to bring him to his anſwer before the ſtates of Greece. Of this he had timely notice, and paſſed over to the iſle of Corcyra. The inhabitants of which had great obligations to him; for a difference between them and the people of Corinth had been referred to his arbitration, and he had decided it by awarding the Corinthians* to pay down twenty talents, and the iſle of Leucas to be in common between the two parties, as a colony from both. From thence he fled to Epirus; and finding himſelf ſtill purſued by the Athenians and Lacedæmonians, he tried a very hazardous and uncertain reſource, in imploring the protection of Admetus, king of the Moloſſians. Admetus had made a requeſt to the Athenians, which being rejected with ſcorn by Themiſtocles, in the time of his proſperity and influence in the ſtate, the king entertained a deep reſentment againſt him, and made no ſecret of his in-

* The ſcholiaſt upon Thucydides tells us, Themiſtocles ſerved the people of Corcyra in an affair of greater importance. The ſtates of Greece were inclined to make war upon that iſland, for not joining in the league againſt Xerxes; but Themiſtocles repreſented, that, if they were in that manner to puniſh all the cities that had not acceded to the league, their proceedings would bring greater calamities upon Greece than it had ſuffered from the barbarians.

tention to revenge himself, if ever the Athenian should fall into his power. However, while he was thus flying from place to place, he was more afraid of the recent envy of his countrymen, than of the consequences of an old quarrel with the king; and therefore he went and put himself in his hands, appearing before him as a suppliant, in a particular and extraordinary manner.* He took the king's son, who was yet a child, in his arms, and kneeled down before the household gods. This manner of offering a petition, the Molossians look upon as the most effectual, and the only one that can hardly be rejected. Some say the queen whose name was Phthia, suggested this method of supplication to Themistocles. Others, that Admetus himself taught him to act the part, that he might have a sacred obligation to allege against giving him up to those that might come to demand him.

At that time Epicrates, the Acarnanian, found means to convey the wife and children of Themistocles out of Athens, and sent them to him; for which Cimon afterwards condemned him, and put him to death. This account is given by Stesimbrotus; yet, I know not how, forgetting what he had asserted, or making Themistocles forget it, he tells us he sailed from thence to Sicily, and demanded king Hiero's daughter in marriage, promising to bring the Greeks under his subjection; and that, upon Hiero's refusal, he passed over into Asia. But this is not probable. For Theophrastus, in his treatise on monarchy, relates, that, when Hiero sent his race horses to the Olympic games, and set up a superb pavilion there, Themistocles harrangued the Greeks, to persuade them to pull it down, and not to suffer the tyrant's horses to run. Thucydides writes, that he went by land to the Ægean sea, and embarked at Pydna; that none in the ship knew him, till he was driven by a storm to Naxos, which was at that time besieged by the Athenians; that, through fear of being taken, he then informed the master of the ship and the pilot who he was; and that partly by entreaties, partly by threatening, he would declare to the Athenians, however falsely, that they knew him from the first, and

* It was nothing particular for a suppliant to do homage to the household gods of the person to whom he had a request; but to do it with the king's son in his arms, was an extraordinary circumstance.

were bribed to take him into their veſſel, he obliged them to weigh anchor, and ſail for Aſia.

The greateſt part of his treaſures was privately ſent after him to Aſia by his friends. What was diſcovered and ſeized for the public uſe, Theopompus ſays, amounted to an hundred talents, Theophraſtus fourſcore; though he was not worth three talents before his employments in the government.*

When he was landed at Cuma, he underſtood that a number of people, particularly Ergoteles and Pythodorus, were watching to take him. He was, indeed a rich booty to thoſe that were determined to get money by any means whatever; for the king of Perſia had offered by proclamation two hundred talents for apprehending him.† He, therefore, retired to Ægæ, a little town of the Æolians, where he was known to nobody but Nicogenes, his hoſt, who was a man of great wealth, and had ſome intereſt at the Perſian court. In his houſe he was concealed a few days; and, one evening after ſupper, when the ſacrifice was offered, Olbius, tutor to Nicogenes's children, cried out, as in a rapture of inſpiration,

Counſel, O Night, and victory are thine.

After this, Themiſtocles went to bed, and dreamed he ſaw a dragon coiled round his body, and ereeping up to his neck; which, as ſoon as it touched his face, was turned into an eagle, and, covering him with its wings, took him up, and carried him to a diſtant place, where a golden ſceptre appeared to him, upon which he reſted ſecurely, and was delivered from all his fear and trouble.

In conſequence of this warning, he was ſent away by Nicogenes, who contrived this method for it. The barbarians in general, eſpecially the Perſians, are jealous of the women even to madneſs; not only of their wives,

* This is totally inconſiſtent with that ſplendor in which according to Plutarch's own account, he lived, before he had any public appointments.

† The reſentment of Xerxes is not at all to be wondered at, ſince Themiſtocles had not only beaten him in the battle of Salamis, but, what was more diſgraceful ſtill, had made him a dupe to his deſigning perſuaſions and repreſentations. In the loſs of victory, he had ſome conſolation, as he was not himſelf the immediate cauſe of it, but for his ridiculous return to Aſia, his anger could only fall upon himſelf and Themiſtocles.

but their ſlaves and concubines; for, beſide the care they take that they ſhall be ſeen by none but their own family, they keep them like priſoners in their houſes; and when they take a journey, they are put in a carriage cloſe covered on all ſides. In ſuch a carriage as this Themiſtocles was conveyed, the attendants being inſtructed to tell thoſe they met, if they happened to be queſtioned, that they were carrying a Grecian lady from Iona to a nobleman at court.

Thucydides, and Charon of Lampſacus, relate, that Xerxes was then dead, and that it was to his ſon* Artaxerxes that Themiſtocles addreſſed himſelf. But Ephorus, Dinon, Clitarchus, Heraclides, and ſeveral others, write, that Xerxes himſelf was then upon the throne. The opinion of Thucydides ſeems moſt agreeable to chronology, though that is not perfectly well ſettled. Themiſtocles, now ready for the dangerous experiment, applied firſt to Artabanus,† a military officer, and told him, "He was a Greek, who deſired to have audience of "the king about matters of great importance, which "the king himſelf had much at heart:" Artabanus anſwered, "The laws of men are different; ſome eſteem "one thing honorable and ſome another; but it becomes all men to honor and obſerve the cuſtoms of "their own country. With you the thing moſt admired, "is ſaid to be liberty and equality. We have many "excellent laws; and we regard it as one of the moſt "indiſpenſable, to honor the king, and to adore him "as the image of that deity who preſerves and ſupports "the univerſe. If, therefore, you are willing to conform "to our cuſtoms, and to proſtrate yourſelf before the "king, you may be permitted to ſee him and ſpeak to "him. But if you cannot bring yourſelf to this, you "muſt acquaint him with your buſineſs by a third perſon. It would be an infringement of the cuſtom of "his country, for the king to admit any one to audience "that does not worſhip him." To this Themiſtocles replied, "My buſineſs, Artabanus, is to add to the "king's honor and power; therefore I will comply with

* Themiſtocles, therefore, arrived at the Perſian court in the firſt year of the 79th Olympiad, 462 years before the birth of Chriſt; for that was the firſt year of Artaxerxes's reign.

† Son of that Artabanus, captain of the guards, who ſlew Xerxes, and perſuaded Artaxerxes to cut off his elder brother Darius.

"your cuſtoms, ſince the god that has exalted the Per-
"ſians, will have it ſo; and by my means the number
"of the king's worſhippers ſhall be increaſed. So let
"this be no hinderance to my communicating to the king
"what I have to ſay." "But who," ſaid Artabanus,
"ſhall we ſay you are? For by your diſcourſe, you appear
"to be no ordinary perſon." Themiſtocles anſwered,
"Nobody muſt know that before the king himſelf." So
Phanias writes; and Eratoſthenes, in his treatiſe on riches,
adds, that Themiſtocles was brought acquainted with Ar-
tabanus, and recommended to him by an Eretrian woman,
who belonged to that officer.

When he was introduced to the king, and after his proſ-
tration, ſtood ſilent, the king commanded the interpreter
to aſk him who he was. The interpreter accordingly put
the queſtion, and he anſwered, "The man that is now
"come to addreſs himſelf to you, O king, is Themiſ-
"tocles the Athenian; an exile, perſecuted by the
"Greeks. The Perſians have ſuffered much by me, but
"it has been more than compenſated by my preventing
"your being purſued; when after I had delivered Greece,
"and ſaved my own country, I had it in my power to do
"you alſo a ſervice. My ſentiments are ſuitable to my
"preſent misfortunes, and I come prepared either to re-
"ceive your favor, if you are reconciled to me, or, if
"you retain any reſentment, to diſarm it by my ſubmiſ-
"ſion. Reject not the teſtimony my enemies have given
"to the ſervices I have done the Perſians, and make uſe
"of the opportunity my misfortunes afford you, rather
"to ſhow your generoſity, than to ſatisfy your revenge.
"If you ſave me, you ſave your ſuppliant: If you de-
"ſtroy me, you deſtroy the enemy of Greece."* In
hopes of influencing the king by an argument drawn
from religion, Themiſtocles added to this ſpeech an ac-
count of the viſion he had in Nicogenes's houſe, and an or-
acle of Jupiter of Dodona, which ordered him *to go
to one who bore the ſame name with the god*; from
which he concluded he was ſent to him, ſince both were
called, and really were *great kings*.

The king gave him no anſwer, though he admired his
courage and magnanimity; but, with his friends, he

* How extremely abject and contemptible is this petition, wherein
the ſuppliant founds every argument in his favor upon his *vices*!

felicitated himſelf upon this, as the moſt fortunate event imaginable. We are told alſo, that he prayed to *Arimanius*,* that his enemies might ever be ſo infatuated, as to drive from amongſt them their ableſt men; that he offered ſacrifice to the gods, and immediately after made a great entertainment; nay, that he was ſo affected with joy, that when he retired to reſt, in the midſt of his ſleep, he called out three times, *I have Themiſtocles the Athenian.*

As ſoon as it was day, he called together his friends, and ordered Themiſtocles to be brought before him. The exile expected no favor, when he found that the guards, at the firſt hearing of his name, treated him with rancor, and loaded him with reproaches. Nay, when the king had taken his ſeat, and a reſpectful ſilence enſued, Roxanes, one of his officers, as Themiſtocles paſſed him, whiſpered him with a ſigh, *Ah! thou ſubtle ſerpent of Greece, the king's good genius has brought thee hither.* However, when he had proſtrated himſelf twice in the preſence, the king ſaluted him, and ſpoke to him graciouſly, telling him "He owed him two hundred talents; for, as he had delivered himſelf up, it was but juſt that he ſhould receive "the reward offered to any one that ſhould bring him." He promiſed him much more, aſſured him of his protection, and ordered him to declare freely whatever he had to propoſe concerning Greece. Themiſtocles replied, "That a man's diſcourſe was like a piece of tapeſtry,† "which, when ſpread open, diſplays its figures; but when "it is folded up they are hidden and loſt; therefore he "begged time." The king, delighted with the compariſon, bade him take what time he pleaſed; and he deſired a year; in which ſpace he learned the Perſian language, ſo as to be able to converſe with the king without an interpreter.

Such as did not belong to the court, believed that he entertained their prince on the ſubject of the Grecian affairs; but as there were then many changes in the miniſtry, he incurred the envy of the nobility, who ſuſpected that he had preſumed to ſpeak too freely of them to the king.

* The god of darkneſs, the ſuppoſed author of plagues and calamities, was called *Ahriman*, or *Arimanius*.

† In this he artfully conformed to the figurative manner of ſpeaking in uſe among the caſtern nations.

The honors that were paid him were far ſuperior to thoſe that other ſtrangers had experienced; the king took him with him a hunting, converſed familiarly with him in his palace, and introduced him to the queen mother, who honored him with her confidence. He likewiſe gave orders for his being inſtructed in the learning of the *Magi*.

Demaratus, the Lacedæmonian, who was then at court, being ordered to aſk a favor, deſired that he might be carried through Sardis in royal ſtate,* with a diadem upon his head. But Mithropauſtes, the king's couſin german, took him by the hand, and ſaid, *Demaratus, this diadem does not carry brains along with it to cover; nor would you be* Jupiter, *though you ſhould take hold of his thunder.* The king was highly diſpleaſed at Demaratus for making this requeſt, and ſeemed determined never to forgive him; yet, at the deſire of Themiſtocles, he was perſuaded to be reconciled to him. And in the following reigns, when the affairs of Perſia and Greece were more cloſely connected, as oft as the kings requeſted a favor of any Grecian captain, they are ſaid to have promiſed him, in expreſs terms, *That he ſhould be a greater man at their court than Themiſtocles had been.* Nay, we are told, that Themiſtocles himſelf, in the midſt of his greatneſs, and the extraordinary reſpect that was paid him, ſeeing his table moſt elegantly ſpread, turned to his children, and ſaid, *Children, we ſhould have been undone, had it not been for our undoing.* Moſt authors agree that he had three cities given him, for bread, wine, and meat, Magneſia, Lampſacus, and Myus.† Neanthes of Cyzicus, and Phanias, add two more, Percote and Palæſcepſis, for his chamber and his wardrobe.

* This was the higheſt mark of honor which the Perſian kings could give. Ahaſuerus, the ſame with Xerxes, the father of this Artaxerxes, had not long before ordained that Mordecai ſhould be honored in that manner.

† The country about Magneſia was ſo fertile, that it brought Themiſtocles a revenue of fifty talents; Lampſacus had in its neighborhood the nobleſt vineyards of the eaſt; and Myus, or Myon, abounded in proviſions, particularly in fiſh. It was uſual with the eaſtern monarchs, inſtead of penſions to their favorites, to aſſign them cities and provinces. Even ſuch provinces as the kings retained the revenue of, were under particular aſſignments; one province furniſhing ſo much for wine, another for victuals, a third for the privy

Some buſineſs relative to Greece having brought him to the ſea coaſt, a Perſian, named Epixyes, governor of Upper Phrygia, who had a deſign upon his life, and had long prepared certain Piſidians to kill him, when he ſhould lodge in a city called Leontocephalus, or *Lion's Head*, now determined to put it in execution. But, as he lay ſleeping one day at noon, the mother of the gods is ſaid to have appeared to him in a dream, and thus to have addreſſed him: "Beware, Themiſtocles, of the Lion's "Head, leſt the Lion cruſh you. For this warning I "require of you Mneſiptolema for my ſervant." Themiſtocles awoke in great diſorder, and when he had devoutly returned thanks to the goddeſs, left the high road, and took another way, to avoid the place of danger. At night he took up his lodging beyond it; but as one of the horſes that had carried his tent had fallen into a river, and his ſervants were buſied in ſpreading the wet hangings to dry, the Piſidians, who were advancing with their ſwords drawn, ſaw theſe hangings indiſtinctly by moon light, and taking them for the tent of Themiſtocles, expected to find him repoſing himſelf within. They approached, therefore, and lifted up the hangings; but the ſervants that had the care of them, fell upon them and took them. The danger thus avoided, Themiſtocles admiring the goodneſs of the goddeſs that appeared to him, built a temple in Magneſia, which he dedicated to Cybele *Dindymene*, and appointed his daughter Mneſiptolema, prieſteſs of it.

When he was come to Sardis, he diverted himſelf with looking upon the ornaments of the temples; and among the great number of offerings, he found in the temple of Cybele a female figure of braſs, two cubits high, called *Hydrophorus* or the *waterbearer*, which he himſelf, when ſurveyor of the aqueducts at Athens, had cauſed to be made and dedicated out of the fines of ſuch as had ſtolen the water, or diverted the ſtream. Whether it was that he was moved at ſeeing this ſtatue in a ſtrange country, or that he was deſirous to ſhow the Athe-

purſe and a fourth for the wardrobe. One of the queens had all Egypt for her clothing; and Plato tells us (1 Alcibiad) that many of the provinces were appropriated for the queen's wardrobe; one for her girdle, another for her head dreſs, and ſo of the reſt; and each province bore the name of that part of the dreſs it was to furniſh.

nians how much he was honored,* and what power he had all over the king's dominions, he addreſſed himſelf to the governor of Lydia, and begged leave to ſend back the ſtatue to Athens. The barbarian immediately took fire, and ſaid he would certainly acquaint the king what ſort of a requeſt he had made him. Themiſtocles, alarmed at this menace, applied to the governor's women, and, by money, prevailed upon them to pacify him. After this, he behaved with more prudence, ſenſible how much he had to fear from the envy of the Perſians. Hence he did not travel about Aſia, as Theopompus ſays, but took up his abode at Magneſia, where, loaded with valuable preſents, and equally honored with the Perſian nobles, he long lived in great ſecurity; for the king, who was engaged in the affairs of the upper provinces, gave but little attention to the concerns of Greece.

But when Egypt revolted, and was ſupported in that revolt by the Athenians, when the Grecian fleet ſailed as far as Cyprus and Cilicia, and Cimon rode triumphant maſter of the ſeas, then the king of Perſia applied himſelf to oppoſe the Greeks, and to prevent the growth of their power. He put his forces in motion, ſent out his generals, and diſpatched meſſengers to Themiſtocles at Magneſia, to command him to perform his promiſes, and exert himſelf againſt Greece. Did he not obey the ſummons then? No—neither reſentment againſt the Athenians, nor the honors and authority in which he now flouriſhed, could prevail upon him to take the direction of the expedition. Poſſibly he might doubt the event of the war, as Greece had then ſeveral great generals; and Cimon in particular was diſtinguiſhed with extraordinary ſucceſs. Above all, regard for his own achievements, and the trophies he had gained, whoſe glory he was unwilling to tarniſh, determined him (as the beſt method he could take) to put ſuch an

* It is not improbable that this proceeded from a principle of vanity. The love of admiration was the ruling paſſion of Themiſtocles, and diſcovers itſelf uniformly through his whole conduct. —There might, however, be another reaſon which Plutarch has not mentioned. Themiſtocles was an excellent manager in political religion. He had lately been eminently diſtinguiſhed by the favor of Cybele. He finds an Athenian ſtatue in her temple. The goddeſs conſents that he ſhould ſend it to Athens; and the Athenians, out of reſpect to the goddeſs, muſt of courſe ceaſe to perſecute her favorite Themiſtocles.

end to his life as became his dignity.* Having, therefore, ſacrificed to the gods, aſſembled his friends, and taken his laſt leave, he drank bull's blood,† as is generally reported; or, as ſome relate it, he took a quick poiſon, and ended his days at Magneſia, having lived ſixtyfive years, moſt of which he had ſpent in civil or military employments. When the king was acquainted with the cauſe and manner of his death, he admired him more than ever, and continued his favor and bounty to his friends and relations.‡

Themiſtocles had by Archippe, the daughter of Lyſander of Alopece, five ſons, Neocles, Diocles, Archeptolis, Polyeuctes, and Cleophantus. The three laſt ſurvived him. Plato takes notice of Cleophantus as an excellent horſeman, but a man of no merit in other reſpects. Neocles, his eldeſt ſon, died when a child, by the bite of a horſe; and Diocles was adopted by his grandfather Lyſander. He had ſeveral daughters; namely, Mneſiptolema, by a ſecond wife, who was married to Archeptolis, her half brother; Italia, whoſe huſband was Panthides of Chios; Sibaris, married to Nicomedes the Athenian; and Nicomache, at Magneſia, to Phraſicles, the nephew of Themiſtocles, who, after her father's death, took a voyage for that purpoſe, received her at the hands of her brothers, and brought up her ſiſter Aſia, the youngeſt of the children.

The Magneſians erected a very handſome monument to him, which ſtill remains in the market place. No credit is to be given to Andocides, who writes to his friends, that the Athenians ſtole his aſhes out of the tomb, and ſcattered them in the air; for it is an artifice of his to exaſperate the nobility againſt the people. Phylarchus too, more like a writer of tragedy than an hiſtorian,

* Thucydides, who was cotemporary with Themiſtocles, only ſays, *He died of a diſtemper; but ſome report that he poiſoned himſelf, ſeeing it impoſſible to accompliſh what he had promiſed the king.*
Thucyd. de Bell. Peloponn. l. i.

† Whilſt they were ſacrificing the bull, he cauſed the blood to be received in a cup, and drank it whilſt it was warm, which (according to Pliny) is mortal, becauſe it coagulates or thickens in an inſtant.

‡ There is, in our opinion, more true heroiſm in the death of Themiſtocles, than in the death of Cato. It is ſomething enthuſiatically great when a man determines not to ſurvive his liberty; but it is ſomething ſtill greater, when he refuſes to ſurvive his honor.

availing himself of what may be called a piece of machinery, introduces Neocles and Demopolis, as the sons of Themistocles, to make his story more interesting and pathetic. But a very moderate degree of sagacity may discover it to be a fiction. Yet Diodorus the geographer writes in his treatise of sepulchres, but rather by conjecture than certain knowledge, that near the harbor of Piræus, from the promontory of Alcimus,* the land makes an elbow, and when you have doubled it inwards, by the still water, there is a vast foundation, upon which stands the tomb of Themistocles,† in the form of an altar. With him Plato, the comic writer, is supposed to agree in the following lines:

> Oft as the merchant speeds the passing sail,
> Thy tomb, Themistocles, he stops to hail:
> When hostile ships in martial combat meet,
> Thy shade attending, hovers o'er the fleet.

Various honors and privileges were granted by the Magnesians to the descendants of Themistocles, which continued down to our times; for they were enjoyed by one of his name, an Athenian, with whom I had a particular acquaintance and friendship in the house of Ammonius the philosopher.

* Meursius rightly corrects it *Alimus*. We find no place in Attica called *Alcimus*, but a borough named Alimus there was, on the east of the Piræus.

† Thucydides says, that the bones of Themistocles, by his own command, were privately carried back into Attica, and buried there. But Pausanias agrees with Theodorus, that the Athenians repenting of their ill usage of this great man, honored him with a tomb in the Piræus.

It does not appear, indeed, that Themistocles, when banished, had any design either to revenge himself on Athens, or to take refuge in the court of the king of Persia. The Greeks themselves forced him upon this, or rather the Lacedæmonians; for, as by their intrigues his countrymen were induced to banish him, so, by their importunities after he was banished, he was not suffered to enjoy any refuge in quiet.

CAMILLUS.

AMONG the many remarkable things related of Furius Camillus, the moſt extraordinary ſeems to be this, that though he was often in the higheſt commands, and performed the greateſt actions, though he was five times choſen dictator, though he triumphed four times, and was ſtyled the *ſecond founder of Rome*, yet he was never once conſul. Perhaps we may diſcover the reaſon in the ſtate of the commonwealth at that time; the people then at variance with the ſenate,* refuſed to elect conſuls, and, inſtead of them, put the government in the hands of *military tribunes*. Though theſe acted, indeed, with conſular power and authority, yet their adminiſtration was leſs grievous to the people, becauſe they were more in number. To have the direction of affairs intruſted to ſix perſons inſtead of two, was ſome eaſe and ſatisfaction to a people that could not bear to be dictated to by the nobility. Camillus, then diſtinguiſhed by his achievments, and at the height of glory, did not chooſe to be conſul againſt the inclinations of the people, though the *comitia*, or aſſemblies in which they might have elected conſuls, were ſeveral times held in that period. In all his other commiſſions, which were many and various, he ſo conducted himſelf, that if he was intruſted with the ſole power, he ſhared it with others, and if he had a colleague, the glory was his own. The authority ſeemed to be ſhared by reaſon of his great modeſty in command, which gave no occaſion to envy; and the glory was ſecured to him by his genius and capacity, in which he was univerſally allowed to have no equal.

The family of the Furii† was not very illuſtrious before his time; he was the firſt that raiſed it to diſtinction,

* The old quarrel about the diſtribution of lands was revived, the people inſiſting that every citizen ſhould have an equal ſhare. The ſenate met frequently to diſconcert the propoſal; and at laſt Appius Claudius moved, that ſome of the college of the tribunes of the people ſhould be gained, as the only remedy againſt the tyranny of that body; which was accordingly put in execution. The commons, thus diſappointed, choſe military tribunes inſtead of conſuls, and ſometimes had them all plebeians. *Liv.* l. iv. c. 48.

† *Furius* was the family name. *Camillus* (as has been already obſerved) was an appellation of children of quality who miniſtered

when he ſerved under Poſthumius Tabertus in the great battle with the Equi and Volſci.* In that action, ſpurring his horſe before the ranks, he received a wound in the thigh, when, inſtead of retiring, he plucked the javelin out of the wound, engaged with the braveſt of the enemy, and put them to flight. For this, among other honors, he was appointed cenſor, an office at that time of great dignity.† There is upon record a very laudable act of his, that took place during his office. As the wars had made many widows, he obliged ſuch of the men as lived ſingle, partly by perſuaſion, and partly by threatening them with fines, to marry thoſe widows. Another act of his, which indeed was abſolutely neceſſary, was, the cauſing orphans, who before were exempt from taxes, to contribute to the ſupplies: For theſe were very large by reaſon of the continual wars. What was then moſt urgent was the ſiege of Veii, whoſe inhabitants ſome call Venetani. This city was the barrier of Tuſcany, and in the quantity of her arms and number of her military, not inferior to Rome. Proud of her wealth, her elegance and luxury, ſhe had maintained with the Romans many long and gallant diſputes for glory and for power. But humbled by many ſignal defeats, the Veientes had then bid adieu to that ambition; they ſatisfied themſelves with building ſtrong and high walls, and filling the city with proviſions, arms, and all kinds of warlike ſtores; and ſo

in the temple of ſome god. Our Camillus was the firſt who retained it as a ſurname.

* This was in the year of Rome 324, when Camillus might be about fourteen or fifteen years of age (for in the year of Rome 389 he was near fourſcore) though the Roman youth did not uſe to bear arms ſooner than ſeventeen. And though Plutarch ſays that his gallant behavior at that time procured him the cenſorſhip, yet that was an office which the Romans never conferred upon a young perſon; and, in fact, Camillus was not cenſor till the year of Rome 353.

† The authority of the cenſors, in the time of the republic, was very extenſive. They had power to expel ſenators the houſe, to degrade the knights, and to diſable the commons from giving their votes in the aſſemblies of the people. But the emperors took the office upon themſelves; and, as many of them as abuſed it, it loſt its honor, and ſometimes the very title was laid aſide. As to what Plutarch ſays, that Camillus, when cenſor, obliged many of the bachelors to marry the widows of thoſe who had fallen in the wars; that was in purſuance of one of the powers of his office.——— *Cælibes eſſe prohibento.*

they waited for the enemy without fear. The ſiege was long, but no leſs laborious and troubleſome to the beſiegers than to *them*. For the Romans had long been accuſtomed to ſummer campaigns only, and to winter at home; and then for the firſt time their officers ordered them to conſtruct forts, to raiſe ſtrong works about their camp, and to paſs the winter as well as ſummer in the enemy's country.

The ſeventh year of the war was now almoſt paſt, when the generals began to be blamed; and as it was thought they ſhowed not ſufficient vigor in the ſiege,* they were ſuperſeded, and others put in their room; among whom was Camillus, then appointed *tribune* the ſecond time.† He was not, however, at preſent concerned in the ſiege, for it fell to his lot to head the expedition againſt the Faliſci and Capenates, who, while the Romans were otherwiſe employed, committed great depredations in their country, and haraſſed them during the whole Tuſcan war. But Camillus falling upon them, killed great numbers, and ſhut up the reſt within their walls.

During the heat of the war, a phenomenon appeared in the Alban lake, which might be reckoned amongſt the ſtrangeſt prodigies; and as no common or natural cauſe could be aſſigned for it, it occaſioned great conſternation. The ſummer was now declining, and the ſeaſon by no means rainy, nor remarkable for ſouth winds. Of the many ſprings, brooks, and lakes, which Italy abounds with ſome were dried up, and others but feebly reſiſted the drought; the rivers, always low in the ſummer, then ran with a very ſlender ſtream. But the Alban lake, which has its ſource within itſelf, and diſcharges no part of its water, being quite ſurrounded with mountains, without any cauſe, unleſs it was a ſupernatural one, began to riſe

* Of the ſix military tribunes of that year, only two, L. Virginius and Manlius Sergius, carried on the ſiege of Veii. Sergius commanded the attack, and Virginius covered the ſiege. While the army was thus divided, the Faliſci and Capenates fell upon Sergius, and, at the ſame time, the beſieged ſallying out, attacked him on the other ſide. The Romans under his command, thinking they had all the forces of Hetruria to deal with, began to loſe courage, and retire. Virginius could have ſaved his colleague's troops, but as Sergius was too proud to ſend to him for ſuccor, he reſolved not to give him any. The enemy, therefore, made a dreadful ſlaughter of the Romans in their lines. *Liv.* lib. v. c. 8.

† The year of Rome 357.

and ſwell in a moſt remarkable manner, increaſing till it reached the ſides, and at laſt the very tops of the hills, all which happened without any agitation of its waters. For a while it was the wonder of the ſhepherds and herdſmen; but when the earth, which, like a mole, kept it from overflowing the country below, was broken down with the quantity and weight of water then deſcending like a torrent through the ploughed fields and other cultivated grounds to the ſea, it not only aſtoniſhed the Romans, but was thought by all Italy to portend ſome extraordinary event. It was the great ſubject of converſation in the camp before Veii, ſo that it came at laſt to be known to the beſieged.

As in the courſe of long ſieges there is uſually ſome converſation with the enemy, it happened that a Roman ſoldier formed an acquaintance with one of the townſmen, a man verſed in ancient traditions, and ſuppoſed to be more than ordinarily ſkilled in divination. The Roman, perceiving that he expreſſed great ſatisfaction at the ſtory of the lake, and thereupon laughed at the ſiege, told him, "This was not the only wonder the times had pro-"duced, but other prodigies ſtill ſtranger than this had "happened to the Romans; which he ſhould be glad to "communicate to him, if by that means he could pro-"vide for his own ſafety in the midſt of the public ruin." The man readily hearkening to the propoſal, came out to him, expecting to hear ſome ſecret, and the Roman continued the diſcourſe, drawing him forward by degrees, till they were at ſome diſtance from the gates. Then he ſnatched him up in his arms, and by his ſuperior ſtrength held him, till, with the aſſiſtance of ſeveral ſoldiers from the camp, he was ſecured and carried before the generals. The man, reduced to this neceſſity, and knowing that deſtiny cannot be avoided, declared the ſecret oracles concerning his own country, "That the city could never be "taken, till the waters of the Alban lake, which had now "forſook their bed, and found new paſſages, were turn-"ed back, and ſo diverted, as to prevent their mixing "with the ſea."*

The ſenate, informed of this prediction, and deliberating about it, were of opinion, it would be beſt to ſend to Delphi to conſult the oracle. They choſe for this purpoſe

* The propheſy, according to Livy (l. v. c. 15.) was this, *Veii ſhall never be taken till all the water is run out of the lake of Alba.*

three perſons of honor and diſtinction, Licinius Coſſus, Valerius Potitus, and Fabius Ambuſtus; who, having had a proſperous voyage and conſulted Apollo, returned with this among other anſwers, "That they had neglect-"ed ſome ceremonies in the Latin feaſts."* As to the water of the Alban lake, they were ordered if poſſible, to ſhut it up in its ancient bed; or, if that could not be effected, to dig canals and trenches for it, till it loſt itſelf on the land. Agreeably to this direction, the prieſts were employed in offering ſacrifices, and the people in labor, to turn the courſe of the water.†

In the tenth year of the ſiege, the ſenate removed the other magiſtrates, and appointed Camillus dictator, who made choice of Cornelius Scipio for his general of horſe. In the firſt place he made vows to the gods, if they favored him with putting a glorious period to the war, to celebrate the great Circenſian games to their honor,‡ and to conſecrate the temple of the goddeſs, whom the Romans call *the mother matuta*. By her ſacred rites we may ſuppoſe this laſt to be the goddeſs Leucothea. For they take a female ſlave into the inner part of the temple,‖ where they beat her, and then drive her out; they carry their brother's children in their arms inſtead of their own;§ and they repreſent in the ceremonies of the ſacrifice all that happened to the nurſes of Bacchus, and what Ino ſuffered for having ſaved the ſon of Juno's rival.

After theſe vows Camillus penetrated into the country of the Faliſci, and in a great battle overthrew them and their auxiliaries the Capenates. Then he turned to the ſiege of Veii; and perceiving it would be both difficult and dangerous to endeavor to take it by aſſault, he ordered mines to be dug, the ſoil about the city being eaſy to work, and admitting of depth enough for the

* Theſe feaſts were inſtituted by Tarquin the Proud. The Romans preſided in them; but all the people of Latium were to attend them, and to partake of a bull then ſacrificed to Jupiter Latialis.

† This wonderful work ſubſiſts to this day, and the waters of the lake Albano run through it.

‡ Theſe were a kind of tournament in the great *circus*.

‖ Leucothoe or Ino was jealous of one of her female ſlaves, who was the favorite of her huſband Athamas.

§ Ino was a very unhappy mother; for ſhe had ſeen her ſon Learchus ſlain by her huſband, whereupon ſhe threw herſelf into the ſea with her other ſon Melicertes. But ſhe was a more fortunate aunt, having preſerved Bacchus the ſon of her ſiſter Semele.

works to be carried on unſeen by the enemy. As this ſucceeded to his wiſh, he made an aſſault without, to call the enemy to the walls; and in the mean time, others of his ſoldiers made their way through the mines, and ſecretly penetrated to Juno's temple in the citadel. This was the moſt conſiderable temple in the city; and we are told, that at that inſtant the Tuſcan general happened to be ſacrificing; when the ſoothſayer, upon inſpection of the entrails, cried out, "The gods promiſe victory to him that "ſhall finiſh this ſacrifice;"* the Romans, who were under ground, hearing what he ſaid, immediately removed the pavement, and came out with loud ſhouts and claſhing their arms, which ſtruck the enemy with ſuch terror, that they fled, and left the entrails, which were carried to Camillus. But perhaps this has more the air of fable than of hiſtory.

The city, thus taken by the Romans, ſword in hand, while they were buſy in plundering it and carrying off its immenſe riches, Camillus beholding from the citadel what was done, at firſt burſt into tears; and when thoſe about him began to magnify his happineſs, he lifted up his hands towards heaven, and uttered this prayer: "Great Jupi-"ter, and ye gods that have the inſpection of our good "and evil actions, ye know that the Romans, not without "juſt cauſe, but in their own defence, and conſtrained by "neceſſity, have made war againſt this city, and their en-"emies, its unjuſt inhabitants. If we muſt have ſome "misfortune in lieu of this ſucceſs, I entreat that it may "fall, not upon Rome, or the Roman army, but upon "myſelf: Yet lay not, ye gods, a heavy hand upon me!"†

* Words ſpoken by perſons unconcerned in their affairs, and upon a quite different ſubject, were interpreted by the Heathens as good or bad omens, if they happened to be any way applicable to their caſe. And they took great pains to fulfil the omen, if they thought it fortunate; as well as to evade it, if it appeared unlucky.

† Livy, who has given us this prayer, has not qualified it with that modification ſo unworthy of Camillus, εις εμαυτον ελαχιστο κακω τελευτησαι, *may it be with as little detriment as poſſible to myſelf!* On the contrary, he ſays *ut eam invidian lenire ſuo privato incommodo, quam minimo publico populi Romani licerit.* Camillus prayed, that *if this ſucceſs muſt have an equivalent in ſome enſuing misfortune, that misfortune might fall upon himſelf, and the Roman people eſcape with as little detriment as poſſible.* This was great and heroic. Plutarch having but an Imperfect knowledge of the Roman language, probably miſtook the ſenſe.

Having pronounced theſe words, he turned to the right, as the manner of the Romans is after prayer and ſupplication, but fell in turning. His friends that were by expreſſed great uneaſineſs at the accident, but he ſoon recovered himſelf from the fall, and told them, "It was only a ſmall inconvenience after great ſucceſs, agreeable "to his prayer."*

After the city was pillaged, he determined, purſuant to his vow, to remove this ſtatue of Juno to Rome. The workmen were aſſembled for the purpoſe, and he offered ſacrifice to the goddeſs, "Beſeeching her to accept of their "homage, and graciouſly to take up her abode among the "gods of Rome." To which it is ſaid the ſtatue ſoftly anſwered, "She was willing and ready to do it." But Livy ſays, Camillus, in offering up his petition, touched the image of the goddeſs, and entreated her to go with them, and that ſome of the ſtanderſby anſwered, "She conſented "and would willingly follow them." Thoſe that ſupport and defend the miracle, have the fortune of Rome on their ſide, which could never have riſen from ſuch ſmall and contemptible beginnings to that height of glory and empire, without the conſtant aſſiſtance of ſome god, who favored them with many conſiderable tokens of his preſence. Several miracles of a ſimilar nature are alſo alleged; as, that images have often ſweated; that they have been heard to groan; and that ſometimes they have turned from their votaries, and ſhut their eyes. Many ſuch accounts we have from our ancients; and not a few perſons of our own times have given us wonderful relations, not unworthy of notice. But to give entire credit to them, or altogether to diſbelieve them, is equally dangerous on account of human weakneſs. We keep not always within the bounds of reaſon, nor are maſters of our minds! Sometimes we fall into vain ſuperſtition, and ſometimes into an impious neglect of all religion. It is beſt to be cautious, and to avoid extremes.†

* This is a continuation of the former miſtake. Livy tells us, it was conjectured from the event, that this fall of Camillus was a preſage of his condemnation and baniſhment.

† The great Mr. Addiſon ſeems to have had this paſſage of Plutarch in his eye, when he delivered his opinion concerning the doctrine of witches.

Whether it was that Camillus was elated with his great exploit in taking a city that was the rival of Rome, after it had been beſieged ten years, or that he was miſled by his flatterers, he took upon him too much ſtate for a magiſtrate ſubject to the laws and uſages of his country; for his triumph was conducted with exceſſive pomp, and he rode through Rome in a chariot drawn by four white horſes, which no general ever did before or after him. Indeed, this ſort of carriage is eſteemed ſacred, and is appropriated to the king and father of the gods.* The citizens, therefore, conſidered this unuſual appearance of grandeur as an inſult upon them. Beſides, they were offended at his oppoſing the law by which the city was to be divided. For their tribunes had propoſed that the ſenate and people ſhould be divided into two equal parts; one part to remain at Rome, and the other, as the lot happened to fall, to remove to the conquered city, by which means they would not only have more room, but by being in poſſeſſion of two conſiderable cities, be better able to defend their territories and to watch over their proſperity. The people, who were very numerous, and enriched by the late plunder, conſtantly aſſembled in the *forum*, and in a tumultuous manner demanded to have it put to the vote. But the ſenate and other principal citizens conſidered this propoſal of the tribunes, not ſo much the dividing as the deſtroying of Rome,† and in their uneaſineſs applied to Camillus. Camillus was afraid to put it to the trial, and therefore invented demurs and pretences of delay, to prevent the bill's being offered to the people; by which he incurred their diſpleaſure.

But the greateſt and moſt manifeſt cauſe of their hatred was, his behavior with reſpect to the tenths of the ſpoils; and if the reſentment of the people was not in this caſe altogether juſt, yet it had ſome ſhow of reaſon. It ſeems he had made a vow, as he marched to Veii, that, if he took the city, he would conſecrate the tenths to Apollo. But when the city was taken, and came to be pillaged, he was either unwilling to interrupt his men, or in the hurry had forgot his vow, and ſo gave up the whole plunder to them.

* He likewiſe colored his face with vermilion, the color with which the ſtatues of the gods were commonly painted.

† They feared that two ſuch cities would, by degrees, become two different ſtates, which, after a deſtructive war with each other, would, at length fall a prey to their common enemies.

After he had reſigned his dictatorſhip, he laid the caſe before the ſenate; and the ſoothſayers declared, that the ſacrifices announced the anger of the gods, which ought to be appeaſed by offerings expreſſive of their gratitude for the favors they had received. The ſenate then made a decree, that the plunder ſhould remain with the ſoldiers (for they knew not how to manage it otherwiſe;) but that each ſhould produce upon oath, the tenth of the value of what he had got. This was a great hardſhip upon the ſoldiers; and thoſe poor fellows could not, without force, be brought to refund ſo large a portion of the fruit of their labors, and to make good not only what they had hardly earned, but now actually ſpent. Camillus, diſtreſſed with their complaints, for want of a better excuſe, made uſe of a very abſurd apology, by acknowledging he had forgotten his vow. This they greatly reſented, that having then vowed the tenths of the enemies goods, he ſhould now exact the tenths of the citizens. However, they all produced their proportion, and it was reſolved that a vaſe of maſſy gold ſhould be made and ſent to Delphi. But as there was a ſcarcity of gold in the city, while the magiſtrates were conſidering how to procure it, the Roman matrons met, and having conſulted among themſelves, gave up their golden ornaments, which weighed eight talents, as an offering to the god. And the ſenate, in honor of their piety decreed that they ſhould have funeral orations as well as the men, which had not been the cuſtom before.* They then ſent three of the chief of the nobility ambaſſadors, in a large ſhip well manned and fitted out in a manner becoming ſo ſolemn an occaſion.

In this voyage they were equally endangered by a ſtorm and a calm, but eſcaped beyond all expectation, when on the brink of deſtruction. For the wind ſlackening near the Æolian iſlands, the galleys of the Lipareans gave them chaſe as pirates. Upon their ſtretching out their hands for mercy, the Lipareans uſed no violence to

* The matrons had the value of the gold paid them; and it was not on this occaſion, but afterwards, when they contributed their golden ornaments to make up the ſum demanded by the Gauls, that funeral orations were granted them. The privilege they were now favored with was leave to ride in chariots at the public games and ſacrifices, and in open carriages, of a leſs honorable ſort, on other occaſions, in the ſtreets.

their perſons, but towed the ſhip into harbor, and there expoſed both them and their goods to ſale, having firſt adjudged them to be lawful prize. With much difficulty, however, they were prevailed upon to releaſe them, out of regard to the merit and authority of Timeſitheus the chief magiſtrate of the place; who, moreover, conveyed them with his own veſſels, and aſſiſted in dedicating the gift. For this, ſuitable honors were paid him at Rome.

And now the *tribunes of the people* attempted to bring the law for removing part of the citizens to Veii once more upon the carpet; but the war with the Faliſci very ſeaſonably intervening, put the management of the elections in the hands of the patricians; and they nominated Camillus a *military tribune*,* together with five others; as affairs then required a general of conſiderable dignity, reputation and experience. When the people had confirmed this nomination Camillus marched his forces into the country of the Faliſci, and laid ſiege to Falerii, a city well fortified, and provided in all reſpects for the war. He was ſenſible it was like to be no eaſy affair, nor ſoon to be diſpatched, and this was one reaſon for his engaging in it; for he was deſirous to keep the citizens employed abroad, that they might not have leiſure to ſit down at home, and raiſe tumults and ſeditions. This was indeed a remedy which the Romans always had recourſe to, like good phyſicians, to expel dangerous humors from the body politic.

The Falerians, truſting to the fortifications with which they were ſurrounded, made ſo little account of the ſiege, that the inhabitants, except thoſe who guarded the walls, walked the ſtreets in their common habits. The boys too went to ſchool, and the maſter took them out to walk and exerciſe about the walls. For the Falerians, like the Greeks, chooſe to have their children bred at one public ſchool, that they might betimes be accuſtomed to the ſame diſcipline, and form themſelves to friendſhip and ſociety.

This ſchoolmaſter, then, deſigning to betray the Falerians by means of their children, took them every day out of the city to exerciſe, keeping pretty cloſe to the walls at firſt, and when their exerciſe was over led them in again. By degrees he took them out farther, accuſtoming them to divert themſelves freely, as if they had noth-

* The year of Rome 361. Camillus was then military tribune the third time.

ing to fear. At laſt, having got them altogether, he brought them to the Roman advanced guard, and delivered them up to be carried to Camillus. When he came into his preſence, he ſaid, "He was the ſchoolmaſter of "Falerii, but preferring his favor to the obligations of "duty, he came to deliver up thoſe children to him, and "in them the whole city." This action appeared very ſhocking to Camillus, and he ſaid to thoſe that were by, "War (at beſt) is a ſavage thing, and wades through a ſea "of violence and injuſtice; yet even war itſelf has its "laws, which men of honor will not depart from; nor do "they ſo purſue victory, as to avail themſelves of acts of "villainy and baſeneſs. For a great general ſhould rely "only on his own virtue, and not upon the treachery of "others." Then he ordered the *lictors* to tear off the wretches clothes, to tie his hands behind him, and to furniſh the boys with rods and ſcourges, to puniſh the traitor, and whip him into the city. By this means the Falerians had diſcovered the ſchoolmaſter's treaſon; the city, as might be expected, was full of lamentations for ſo great a loſs, and the principal inhabitants, both men and women, crowded about the walls and the gate like perſons diſtracted. In the midſt of this diſorder they eſpied the boys whipping on their maſter, naked and bound; and calling Camillus "their god, their deliverer, their "father." Not only the parents of thoſe children, but all the citizens in general, were ſtruck with admiration at the ſpectacle, and conceived ſuch an affection for the juſtice of Camillus, that they immediately aſſembled in council and ſent deputies to ſurrender to him both themſelves and their city.

Camillus ſent them to Rome; and when they were introduced to the ſenate, they ſaid, "The Romans, in "preferring juſtice to conqueſt, have taught us to be "ſatisfied with ſubmiſſion inſtead of liberty. At the "ſame time we declare we do not think ourſelves ſo "much beneath you in ſtrength, as inferior in virtue." The ſenate referred the diſquiſition and ſettling of the articles of peace to Camillus; who contented himſelf with taking a ſum of money of the Falerians, and having entered into alliance with the whole nation of the Faliſci, returned to Rome.

But the ſoldiers, who expected to have had the plundering of Falerii, when they came back empty handed,

accuſed Camillus to their fellow citizens as an enemy to the *commons*, and one that maliciouſly oppoſed the intereſt of the poor. And when the tribunes again propoſed the law for tranſplanting part of the citizens to Veii,* and ſummoned the people to give their votes, Camillus ſpoke very freely, or rather with much aſperity againſt it, appearing remarkably violent in his oppoſition to the people; who therefore loſt their bill, but harbored a ſtrong reſentment againſt Camillus. Even the misfortune he had in his family, of loſing one of his ſons, did not in the leaſt mitigate their rage; though, as a man of great goodneſs and tenderneſs of heart, he was inconſolable for his loſs, and ſhut himſelf up at home, a cloſe mourner with the women, at the ſame time that they were lodging an impeachment againſt him.

His accuſer was Lucius Apuleius, who brought againſt him a charge of fraud with reſpect to the Tuſcan ſpoils; and it was alleged that certain braſs gates, a part of thoſe ſpoils, were found with him. The people were ſo much exaſperated, that it was plain they would lay hold on any pretext to condemn him. He, therefore, aſſembled his friends, his colleagues, and fellow ſoldiers, a great number in all, and begged of them not to ſuffer him to be cruſhed by falſe and unjuſt accuſations, and expoſed to the ſcorn of his enemies. When they had conſulted together, and fully conſidered the affair, the anſwer they gave was, that they did not believe it in their power to prevent the ſentence, but they would willingly aſſiſt him to pay the fine that might be laid upon him. He could not, however, bear the thoughts of ſo great an indignity, and giving way to his reſentment, determined to quit the city as a voluntary exile. Having taken leave of his wife and children, he went in ſilence from his houſe to the gate of the city.† There he made a ſtand, and turning about, ſtretched out his hands towards the capitol, and prayed

* The Patricians carried it againſt the bill, only by a majority of one tribe. And now they were ſo well pleaſed with the people, that the very next morning a decree was paſſed, aſſigning ſix acres of the lands of Veii, not only to every father of a family, but to every ſingle perſon of free condition. On the other hand the people delighted with this liberality, allowed the electing of conſuls, inſtead of military tribunes.

† This was four years after the taking of Falerii.

to the gods, "That if he was driven out without any "fault of his own, and merely by the violence or envy of "the people, the Romans might quickly repent it, and "expreſs to all the world their want of Camillus, and "their regret for his abſence."

When he had thus, like Achilles, uttered his imprecations againſt his countrymen, he departed; and, leaving his cauſe undefended, he was condemned to pay a fine of fifteen thouſand *aſes*; which, reduced to Grecian money, is one thouſand five hundred *drachmæ*: For the *as* is a ſmall coin that is the tenth part of a piece of ſilver, which for that reaſon is called *denarius*, and anſwers to our *drachma*. There is not a man in Rome who does not believe that theſe imprecations of Camillus had their effect; though the puniſhment of his countrymen for their injuſtice, proved no ways agreeable to him, but on the contrary matter of grief. Yet how great, how memorable was that puniſhment! How remarkably did vengeance purſue the Romans! What danger, deſtruction, and diſgrace, did thoſe times bring upon the city! Whether it was the work of fortune, or whether it is the office of ſome deity to ſee that virtue ſhall not be oppreſſed by the ungrateful with impunity.*

The firſt token of the approaching calamities, was the death of Julius the *Cenſor*.† For the Romans have a particular veneration for the cenſor, and look upon his office as ſacred. A ſecond token happened a little before the exile of Camillus. Marcus Ceditius, a man of no illuſtrious family indeed, nor of ſenatorial rank, but a perſon of great probity and virtue, informed the military tribunes of a matter which deſerved great attention. As he was going the night before along what is called the New Road, he ſaid he was addreſſed in a loud voice. Upon turning about he ſaw nobody, but heard theſe words in an accent

* It was the goddeſs Nemeſis whom the Heathens believed to have the office of puniſhing evil actions in this world, particularly pride and ingratitude.

† The Greek text as it now ſtands, inſtead of the *cenſor* Julius, has the *month* of July; but that has been owing to the error of ſome ignorant tranſcriber. Upon the death of Caius Julius the cenſor, Marcus Cornelius was appointed to ſucceed him: But as the cenſorſhip of the latter proved unfortunate, ever after, when a cenſor happened to die in his office, they not only forbore naming another in his place, but obliged his colleague to quit his dignity.

more than human, "Go Marcus Ceditius, and early in "the morning acquaint the magiſtrates, that they muſt "ſhortly expect the Gauls." But the tribunes made a jeſt of the information; and ſoon after followed the diſgrace of Camillus.

The Gauls are of Celtic origin,* and are ſaid to have left their country, which was too ſmall to maintain their vaſt numbers, to go in ſearch of another. Theſe emigrants conſiſted of many thouſands of young and able warriors, with a ſtill greater number of women and children. Part of them took their route towards the northern ocean, croſſed the Riphæan mountains, and ſettled in the extreme parts of Europe; and part eſtabliſhed themſelves for a long time between the Pyrenes and the Alps, near the Senones and Celtorians.† But happening to taſte of wine, which was then for the firſt time brought out of Italy, they ſo much admired the liquor, and were ſo enchanted with this new pleaſure, that they ſnatched up their arms, and taking their parents along with them, marched to the Alps,‡ to ſeek that country which produced ſuch excellent fruit, and, in compariſon of which they conſidered all others as barren and ungenial.

The man that firſt carried wine amongſt them, and excited them to invade Italy, is ſaid to have been Aruns a Tuſcan, a man of ſome diſtinction, and not naturally diſpoſed to miſchief, but led to it by his misfortunes. He was guardian to an orphan named Lucumo,‖ of the greateſt fortune in the country, and moſt celebrated for beauty. Aruns brought him up from a boy, and when grown up, he ſtill continued at his houſe, upon a pretence of enjoy-

* The ancients called all the inhabitants of the weſt and north, as far as Scythia, by the common name of Celtæ.

† The country of the Senones contained Sens, Auxere, and Troyes, as far up as Paris. Who the Celtorii were is not known: Probably the word is corrupted.

‡ Livy tells us, Italy was known to the Gauls two hundred years before, though he does indeed mention the ſtory of Aruns. Then he goes on to inform us, that the migrations of the Gauls into Italy and other countries, was occaſioned by their numbers being too large for their old ſettlements; and that the two brothers Belioveſas and Sigoveſus caſting lots to determine which way they ſhould ſteer their courſe, Italy fell to Belioveſus, and Germany to Sigoveſus.

‖ *Lucumo* was not the name but the title of the young man. He was lord of a *Lucomony*. Hetruria was divided into principalities called *Lucomonies*.

ing his converſation. Meanwhile he had corrupted his guardian's wife, or ſhe had corrupted him, and for a long time the criminal commerce was carried on undiſcovered. At length their paſſion becoming ſo violent, that they could neither reſtrain nor conceal it, the young man carried her off, and attempted to keep her openly. The huſband endeavored to find his redreſs at law, but was diſappointed by the ſuperior intereſt and wealth of Lucumo. He therefore quitted his own country, and having heard of the enterpriſing ſpirit of the Gauls, went to them, and conducted their armies into Italy.

In their firſt expedition they ſoon poſſeſſed themſelves of that country which ſtretches out from the Alps to both ſeas. That this of old belonged to the Tuſcans, the names themſelves are a proof: For the ſea which lies to the north is called the Adriatic from a Tuſcan city named Adria, and that on the other ſide to the ſouth is called the Tuſcan Sea. All that country is well planted with trees, has excellent paſtures, and is well watered with rivers. It contained eighteen conſiderable cities, whoſe manufactures and trade procured them the gratifications of luxury. The Gauls expelled the Tuſcans, and made themſelves maſters of theſe cities; but this was done long before.

The Gauls were now beſieging Cluſium, a city of Tuſcany. The Cluſians applied to the Romans, entreating them to ſend ambaſſadors and letters to the barbarians. Accordingly they ſent three illuſtrious perſons of the *Fabian* family, who had borne the higheſt employments in the ſtate. The Gauls received them courteouſly on account of the name of Rome, and putting a ſtop to their operations againſt the town, came to a conference. But when they were aſked what injury they had received from the Cluſians that they came againſt their city, Brennus, king of the Gauls, ſmiled and ſaid, "The injury the Cluſians do us, is their keeping to themſelves "a large tract of ground, when they can only cultivate "a ſmall one, and refuſing to give up a part of it to us "who are ſtrangers, numerous, and poor. In the ſame "manner you Romans were injured formerly by the Al-"bans, the Fidenates, and the Ardeates, and lately by "the people of Veii and Capenæ, and the greateſt part "of the Faliſci and the Volſci. Upon theſe you make "war; if they refuſe to ſhare with you their goods, you "enſlave their perſons, lay waſte their country, and

"demeanth their cities. Nor are your proceedings dif-
"honorable or unjuſt; for you follow the moſt ancient
"of laws which directs the weak to obey the ſtrong,
"from the Creator even to the irrational part of the
"creation, that are taught by nature to make uſe of the
"advantage their ſtrength affords them againſt the fee-
"ble. Ceaſe then to expreſs your compaſſion for the
"Cluſians, leſt you teach the Gauls in their turn to com-
"miſerate thoſe that have been oppreſſed by the Ro-
"mans."

By this anſwer the Romans clearly perceived that Brennus would come to no terms; and therefore they went into Cluſium, where they encouraged and animated the inhabitants to a ſally againſt the barbarians, either to make trial of the ſtrength of the Cluſians, or to ſhow their own. The Cluſians made the ſally, and a ſharp conflict enſued near the walls, when Quintus Ambuſtus, one of the Fabii, ſpurred his horſe againſt a Gaul of extraordinary ſize and figure, who had advanced a good way before the ranks. At firſt he was not known, becauſe the encounter was hot, and his armor dazzled the eyes of the beholders: But when he had overcome and killed, the Gaul, and came to deſpoil him of his arms, Brennus knew him, and called the gods to witneſs, "That againſt all
"the laws and uſages of mankind which were eſteemed
"the moſt ſacred and inviolable, Ambuſtus came as an
"ambaſſador, but acted as an enemy." He drew off his men directly, and bidding the Cluſians farewell, led his army towards Rome. But that he might not ſeem to rejoice that ſuch an affront was offered, or to have wanted a pretext for hoſtilities, he ſent to demand the offender, in order to puniſh him, and in the mean time advanced but ſlowly.

The herald being arrived, the ſenate was aſſembled, and many ſpoke againſt the Fabii; particularly the prieſts called *feciales* repreſented the action as an offence againſt religion, and adjured the ſenate to lay the whole guilt and the expiation of it upon the perſon who alone was to blame, and ſo to avert the wrath of heaven from the reſt of the Romans. Theſe *feciales* were appointed by Numa, the mildeſt and juſteſt of kings, conſervators of peace, as well as judges to give ſanction to the juſt cauſes of war. The ſenate referred the matter to the people, and the prieſts accuſed Fabius with ſome ardor before

them, but such was the disregard they expressed for their persons, and such their contempt of religion, that they constituted that very Fabius and his brethren *military tribunes.**

As soon as the Gauls were informed of this they were greatly enraged, and would no longer delay their march, but hastened forward with the utmost celerity. Their prodigious numbers, their glittering arms, their fury and impetuosity struck terror wherever they came; people gave up their lands for lost, not doubting but the cities would soon follow: However, what was beyond all expectation, they injured no man's property; they neither pillaged the fields, nor insulted the cities; and as they passed by, they cried out, "They were going to Rome, "they were at war with the Romans only, and considered "all others as their friends."

While the barbarians were going forward in this impetuous manner, the tribunes led out their forces to battle, in number not inferior† (for they consisted of forty thousand foot) but the greatest part undisciplined, and such as had never handled a weapon before. Besides, they paid no attention to religion, having neither propitiated the gods by sacrifice, nor consulted the soothsayers, as was their duty in time of danger, and before an engagement. Another thing which occasioned no small confusion, was the number of persons joined in the command; whereas before, they had often appointed for wars of less consideration a single leader, whom they call *dictator*, sensible of how great consequence it is to good order and success, at a dangerous crisis, to be actuated as it were with one soul, and to have the absolute command invested in one person. Their ungrateful treatment of Camillus, too, was not the least unhappy circumstance; as it now appeared dangerous for the generals to use their authority without some flattering indulgence to the people.

In this condition they marched out of the city, and encamped about eleven miles from it, on the banks of

* The year of Rome 366; or (according to some chronologers) 365.

† They were inferior in number; for the Gauls were seventy thousand; and therefore the Romans, when they came to action, were obliged to extend their wings so as to make their centre very thin, which was one reason of their being soon broken.

the river Allia, not far from its confluence with the Tyber. There the barbarians came upon them, and as the Romans engaged in a diſorderly manner, they were ſhamefully beaten, and put to flight. Their left wing was ſoon puſhed into the river, and there deſtroyed. The right wing, which quitted the field, to avoid the charge, and gained the hills, did not ſuffer ſo much; many of them eſcaping to Rome. The reſt that ſurvived the carnage, when the enemy were ſatiated with blood, ſtole by night to Veii, concluding that Rome was loſt, and its inhabitants put to the ſword.

This battle was fought when the moon was at full, about the ſummer ſolſtice, the very ſame day that the ſlaughter of the Fabii happened long before,* when three hundred of them were cut off by the Tuſcans. The ſecond misfortune, however, ſo much effaced the memory of the firſt, that the day is ſtill called the *day of* Allia, from the river of that name.

As to the point, whether there be any lucky or unlucky days,† and whether Heraclitus was right in blaming Heſiod for diſtinguiſhing them into fortunate and unfortunate, as not knowing that the nature of all days is the ſame, we have conſidered it in another place. But on this occaſion, perhaps, it may not be amiſs to mention a few examples. The Bœotians, on the fifth of the month which they call *Hippodromius* and the Athenians *Hecatombæon* [July] gained two ſignal victories, both of which reſtored liberty to Greece; the one at Leuctra; the other at Geræſtus, above two hundred years before,‡ when they defeated Lattamyas and the Theſſalians. On the other hand, the Perſians were beaten by the Greeks on the ſixth of *Boë-*

* The ſixteenth of July.

† The ancients deemed ſome days lucky, and others unlucky, either from ſome occult power which they ſuppoſed to be in numbers, or from the nature of the deities who preſided over them, or elſe from obſervation of fortunate or unfortunate events having often happened on particular days.

‡ The Theſſalians under the command of Lattamyas, were beaten by the Bœotians not long before the battle of Thermopylæ, and little more than one hundred years before the battle of Leuctra. There is alſo an error here in the name of the place, probably introduced by ſome blundering tranſcriber (for Plutarch muſt have been well acquainted with the names of places in Bœotia.) Inſtead of Geræſtus, we ſhould read Cereſſus; the former was a promontory in Eubœa, the latter was a fort in Bœotia.

dromion [September] at Marathon, on the third at Platæa, as alſo Mycale, and on the twentyſixth at Arbeli. About the full moon of the ſame month, the Athenians, under the conduct of Chabrias, were victorious in the ſea fight near Naxos, and on the twentieth they gained the victory of Salamis, as we have mentioned in the treatiſe concerning days. The month *Thargelion* [May] was alſo remarkably unfortunate to the barbarians; for in that month Alexander defeated the king of Perſia's generals near the Granicus; and the Carthaginians were beaten by Timoleon in Sicily on the twentyfourth of the ſame; a day ſtill more remarkable (according to Ephorus, Calliſthenes, Demaſter and Phylarchus) for the taking of Troy. On the contrary, the month *Metagitnion* [Auguſt] which the Bœotians call *Panemus*, was very unlucky to the Greeks; for on the ſeventh they were beaten by Antipater in the battle of Cranon, and utterly ruined, and before that they were defeated by Philip at Chæronea. And on that ſame day and month and year, the troops which under Archidamus made a deſcent upon Italy, were cut to pieces by the barbarians. The Carthaginians have ſet a mark upon the twentyſecond of that month, as a day that has always brought upon them the greateſt of calamities. At the ſame time I am not ignorant that about the time of the celebration of the *myſteries*, Thebes was demoliſhed by Alexander; and after that, on the ſame twentieth of *Boëdromion* [September] a day ſacred to the ſolemnities of Bacchus, the Athenians were obliged to receive a Macedonian garriſon. On one and the ſame day the Romans, under the command of Cæpio, were ſtripped of their camp by the Cimbri, and afterwards under Lucullus conquered Tigranes and the Armenians. King Attalus and Pompey the Great both died on their birth days. And I could give account of many others, who, on the ſame day, at different periods, have experienced both good and bad fortune. Be that as it may, the Romans marked the day of their defeat at Allia as unfortunate; and as ſuperſtitious fears generally increaſe upon a misfortune, they not only diſtinguiſhed that as ſuch, but the two next that follow it in every month throughout the year.

If, after ſo deciſive a battle, the Gauls had immediately purſued the fugitives, there would have been nothing to hinder the entire deſtruction of Rome and all that re-

mained in it; with such terror was the city struck at the return of those that escaped from the battle, and so filled with confusion and distraction! But the Gauls, not imagining the victory to be so great as it was, in the excess of their joy, indulged themselves in good cheer, and shared the plunder of the camp; by which means numbers that were for leaving the city, had leisure to escape, and those that remained, had time to recollect themselves and prepare for their defence. For quitting the rest of the city, they retired to the capitol, which they fortified with strong ramparts, and provided well with arms. But their first care was of their holy things, most of which they conveyed into the capitol. As for the sacred fire, the *vestal virgins* took it up, together with other holy relics, and fled away with it; though some will have it, that they have not the charge of any thing but that *everliving* fire, which Numa appointed to be worshipped as the principle of all things. It is indeed the most active thing in nature; and all generation either is motion, or, at least, with motion. Other parts of matter, when the heat fails, lie sluggish and dead, and crave the force of fire, as an informing soul; and when that comes, they acquire some active or passive quality. Hence it was that Numa, a man curious in his researches into nature, and on account of his wisdom, supposed to have conversed with the muses, consecrated this fire, and ordered it to be perpetually kept up, as an image of that eternal power which preserves and actuates the universe. Others say, that according to the usage of the Greeks, the fire is kept ever burning before the holy places, as an emblem of purity; but that there are other things in the most secret part of the temple, kept from the sight of all but those virgins whom they call *vestals*; and the most current opinion is that the *palladium* of Troy, which Æneas brought into Italy, is laid up there.

Others say, the Samothracian gods are there concealed, whom Dardanus,* after he had built Troy, brought to

* Dardanus, who flourished in the time of Moses, about the year before Christ 1480, is said to have been originally of Arcadia, from whence he passed to Samothrace. Afterwards he married Batea or Arista, the daughter of Teucer, king of Phrygia. Of the Samothracian gods we have already given an account; but may add here, from Macrobius, that the *dii magni*, which Dardanus brought from Samothrace, were the *penates*, or household gods which Æneas, afterwards carried into Italy. Dionysius of Halicarnassus says, he had

that city, and cauſed to be worſhipped; and that after the taking of Troy, Æneas privately carried them off, and kept them till he ſettled in Italy. But thoſe that pretend to know moſt about theſe matters, ſay, there are placed there two caſks of a moderate ſize, the one open and empty, the other full and ſealed up, but neither of them to be ſeen by any but thoſe holy virgins. Others, again, think this is all a miſtake, which aroſe from their putting moſt of their ſacred utenſils in two caſks, and hiding them under ground, in the temple of Quirinus, and that the place, from thoſe caſks, is ſtill called *Doliolo*.

They took, however, with them the choiceſt and moſt ſacred things they had, and fled with them along the ſide of the river; where Lucius Albinus, a plebian, among others that were making their eſcape, was carrying his wife and children, and ſome of his moſt neceſſary moveables, in a waggon. But when he ſaw the veſtals in a helpleſs and weary condition, carrying in their arms the ſacred ſymbols of the gods, he immediately took out his family and goods, and put the virgins in the waggon, that they might make their eſcape to ſome of the Grecian cities.* This piety of Albinus, and the veneration he expreſſed for the gods at ſo dangerous a juncture, deſerves to be recorded.

As for the other prieſts, and the moſt ancient of the ſenators that were of conſular dignity, or had been honored with triumphs, they could not bear to think of quitting the city. They, therefore, put on their holy veſtments and robes of ſtate, and in a form dictated by Fabius the *pontifex maximus*, making their vows to the gods,† devoted themſelves for their country; thus attired, they ſat down in their ivory chairs in the *forum*,‡ prepared for the worſt extremity.

ſeen the *penates* in an old temple at Rome. They were of antique workmanſhip, repreſenting two young men ſitting, and holding each a lance in his hand, and had for their inſcription *Denas* inſtead of *Penas*.

* Albinus conducted them to Cære, a city of Hetruria, where they met with a favorable reception. The veſtals remained a conſiderable time at Cære, and there performed the uſual rites of religion; and hence thoſe rites were called *Ceremonies*.

† The Romans believed, that, by thoſe voluntary conſecrations to the infernal gods, diſorder and confuſion was brought among the enemy.

‡ Theſe ivory or *curule* chairs were uſed only by thoſe who had borne the moſt honorable offices, and the perſons who had a right to ſit in them bore alſo ivory ſtaves.

The third day after the battle, Brennus arrived with his army; and finding the gates of the city opened, and the walls deſtitute of guards, at firſt he had ſome apprehenſions of a ſtratagem or ambuſcade, for he could not think the Romans had ſo entirely given themſelves up to deſpair. But when he found it to be ſo in reality, he entered by the *Colline* gate, and took Rome, a little more than three hundred and ſixty years after its foundation; if it is likely that any exact account has been kept of thoſe times,* the confuſion of which has occaſioned ſo much obſcurity in things of a later date.

Some uncertain rumors, however, of Rome's being taken, appear to have ſoon paſſed into Greece. For Heraclides of Pontus,† who lived not long after theſe times, in his treatiſe *concerning the ſoul*, relates, that an account was brought from the weſt that an army from the country of the Hyperboreans‡ had taken a Greek city called Rome, ſituated ſomewhere near the great ſea. But I do not wonder that ſuch a fabulous writer as Heraclides ſhould embelliſh his account of the taking of Rome with the pompous terms of Hyperboreans and the great ſea. It is very clear that Ariſtotle the philoſopher had heard that Rome was taken by the Gauls; but he calls its deliverer Lucius; whereas Camillus was not called Lucius, but Marcus. Theſe authors had no better authority than common report.

Brennus, thus in poſſeſſion of Rome, ſet a ſtrong guard about the capitol, and himſelf went down into the *forum*; where he was ſtruck with amazement at the ſight of ſo many men ſeated in great ſtate and ſilence, who neither

* Livy tells us, that the Romans of thoſe times did not much apply themſelves to writing, and that the commentaries of the *pontifices*, and their other monuments both public and private, were deſtroyed when the city was burnt by the Gauls.

† He lived at that very time; for he was at firſt Plato's ſcholar, and afterwards Ariſtotle's; and Plato was but fortyone years old when Rome was taken

‡ The ancients called all the inhabitants of the north *Hyperboreans*, and the Mediterranean the *Great Sea*, to diſtinguiſh it from the Euxine. Notwithſtanding that Heraclides was right in this, he might be a very fabulous writer; ſo was Herodotus; and ſo were the ancient hiſtorians of almoſt all countries; and the reaſon is obvious; they had little more than tradition to write from.

roſe up at the approach of their enemies, nor changed countenance or color, but leaned upon their ſtaves, and ſat looking upon each other without fear or concern. The Gauls aſtoniſhed at ſo ſurpriſing a ſpectacle, and regarding them as ſuperior beings, for a long time were afraid to approach or touch them. At laſt one of them ventured to go near Manius Papirus, and advancing his hand, gently ſtroked his beard, which was very long; upon which, Papirus ſtruck him on the head with his ſtaff, and wounded him. The barbarian then drew his ſword and killed him. After this the Gauls fell upon the reſt and ſlew them, and continuing their rage, diſpatched all that came in their way. Then for many days together they pillaged the houſes and carried off the ſpoil; at laſt they ſet fire to the city, and demoliſhed what eſcaped the flames, to expreſs their indignation againſt thoſe in the capitol, who obeyed not their ſummons, but made a vigorous defence, and greatly annoyed the beſiegers from the walls. This it was that provoked them to deſtroy the whole city, and to diſpatch all that fell into their hands, without ſparing either ſex or age.

As by the length of the ſiege proviſions began to fail the Gauls, they divided their forces, and part ſtayed with the king before that fortreſs, while part foraged the country, and laid waſte the towns and villages. Their ſucceſs had inſpired them with ſuch confidence, that they did not keep in a body, but careleſsly rambled about in different troops and parties. It happened that the largeſt and beſt diſciplined corps went againſt Ardea, where Camillus, ſince his exile, lived in abſolute retirement. This great event, however, awaked him into action, and his mind was employed in contriving, not how to keep himſelf concealed and to avoid the Gauls, but, if an opportunity ſhould offer, to attack and conquer them. Perceiving that the Ardeans were not deficient in numbers, but courage and diſcipline, which was owing to the inexperience and inactivity of their officers, he applied firſt to the young men, and told them, "They ought not to "aſcribe the defeat of the Romans to the valor of the "Gauls, or to conſider the calamities they had ſuffered "in the midſt of their infatuation, as brought upon them "by men who, in fact, could not claim the merit of the "victory, but as the work of fortune. That it would "be glorious, though they riſked ſomething by it, to

" repel a foreign and barbarous enemy, whoſe end in con-
" quering was, like fire, to deſtroy what they ſubdued: But
" that if they would aſſume a proper ſpirit, he would give
" them an opportunity to conquer without any hazard at
" all." When he found the young men were pleaſed with his diſcourſe, he went next to the magiſtrates and ſenate of Ardea; and having perſuaded them alſo to adopt his ſcheme, he armed all that were of a proper age for it, and drew them up within the walls, that the enemy who were but at a ſmall diſtance, might not know what he was about.

The Gauls having ſcoured the country, and loaded themſelves with plunder, encamped upon the plains in a careleſs and diſorderly manner. Night found them intoxicated with wine, and ſilence reigned in the camp. As ſoon as Camillus was informed of this by his ſpies, he led the Ardeans out; and having paſſed the intermediate ſpace without noiſe, he reached their camp about midnight. Then he ordered a loud ſhout to be ſet up, and the trumpets to ſound on all ſides, to cauſe the greater confuſion: But it was with difficulty they recovered themſelves from their ſleep and intoxication. A few, whom fear had made ſober, ſnatched up their arms to oppoſe Camillus, and fell with their weapons in their hands: But the greateſt part of them, buried in ſleep and wine, were ſurpriſed, unarmed, and eaſily diſpatched. A ſmall number, that in the night eſcaped out of the camp, and wandered in the fields, were picked up next day by the cavalry, and put to the ſword.

The fame of this action ſoon reaching the neighboring cities, drew out many of their ableſt warriors. Particularly ſuch of the Romans as had eſcaped from the battle of Allia to Veii, lamented with themſelves in ſome ſuch manner as this: " What a general has heaven taken from
" Rome in Camillus, to adorn the Ardeans with his ex-
" ploits? While the city which produced and brought up
" ſo great a man is abſolutely ruined. And we, for want
" of a leader, ſit idle within the walls of a ſtrange city, and
" betray the liberties of Italy. Come then, let us ſend
" to the Ardeans to demand our general, or elſe take our
" weapons and go to him: For he is no longer an exile,
" nor we citizens, having no country but what is in poſ-
" ſeſſion of an enemy."

This motion was agreed to, and they ſent to Camillus to entreat him to accept of the command. But he anſwered, he could not do it, before he was legally appointed to it, by the Romans in the capitol.* For he looked upon them, while they were in being, as the commonwealth, and would readily obey their orders, but without them would not be ſo officious as to interpoſe.†

They admired the modeſty and honor of Camillus, but knew not how to ſend the propoſal to the capitol. It ſeemed indeed impoſſible for a meſſenger to paſs into the citadel, whilſt the enemy were in poſſeſſion of the city. However a young man, named Pontius Cominius, not diſtinguiſhed by his birth, but fond of glory, readily took upon him the commiſſion. He carried no letters to the citizens in the capitol, leſt, if he ſhould happen to be taken, the enemy ſhould diſcover by them the intentions of Camillus. Having dreſſed himſelf in mean attire, under which he concealed ſome pieces of cork, he travelled all day without fear, and approached the city as it grew dark. He could not paſs the river by the bridge, becauſe it was guarded by the Gauls; and therefore took his clothes, which were neither many nor heavy, and bound them about his head; and having laid himſelf upon the pieces of cork, eaſily ſwam over and reached the city. Then avoiding thoſe quarters where, by the lights and noiſe, he concluded they kept watch, he went to the *Carmental* gate, where there was the greateſt ſilence, and where the hill of the Capitol is the ſteepeſt and moſt craggy. Up this he got unperceived, by a way the moſt difficult and dreadful, and advanced near the guards upon the walls. After he had hailed them and told them his name, they received him with joy, and conducted him to the magiſtrates.

The ſenate was preſently aſſembled, and he acquainted them with the victory of Camillus, which they had not heard of before, as well as with the proceedings of the

* Livy ſays, the Roman ſoldiers at Veii applied to the remains of the ſenate in the capitol for leave, before they offered the command to Camillus. So much regard had thoſe brave men for the conſtitution of their country, though Rome then lay in aſhes. Every private man was indeed a patriot.

† μηδὲν ἀολυτραγμονησειν.

ſoldiers at Veii, and exhorted them to confirm Camillus in the command, as the citizens out of Rome would obey none but him. Having heard his report, and conſulted together, they declared Camillus dictator, and ſent Pontius back the ſame way he came, who was equally fortunate in his return; for he paſſed the enemy undiſcovered, and delivered to the Romans at Veii the decree of the ſenate which they received with pleaſure.

Camillus, at his arrival, found twenty thouſand of them in arms, to whom he added a greater number of the allies, and prepared to attack the enemy. Thus was he appointed dictator the ſecond time, and having put himſelf at the head of the Romans and confederates, he marched out againſt the Gauls.

Mean time, ſome of the barbarians employed in the ſiege, happening to paſs by the place where Pontius had made his way by night up to the capitol, obſerved many traces of his feet and hands, as he had worked himſelf up the rock, torn off what grew there, and tumbled down the mould. Of this they informed the king; who coming and viewing it, for the preſent ſaid nothing; but in the evening he aſſembled the lighteſt and moſt active of his men, who were the likelieſt to climb any difficult height, and thus addreſſed them: "The enemy have themſelves "ſhown us a way to reach them, which we were ignorant "of, and have proved that this rock is neither inacceſſi-"ble nor untrod by human feet. What a ſhame would "it be then after having made a beginning, not to finiſh; "and to quit the place as impregnable, when the Ro-"mans themſelves have taught us how to take it? Where "it was eaſy for one man to aſcend, it cannot be difficult "for many, one by one; nay, ſhould many attempt it "together, they will find great advantage in aſſiſting each "other. In the mean time I intend great rewards and "honors for ſuch as ſhall diſtinguiſh themſelves on this "occaſion."

The Gauls readily embraced the king's propoſal, and about midnight a number of them together began to climb the rock in ſilence, which, though ſteep and craggy, proved more practicable than they expected. The foremoſt having gained the top, put themſelves in order, and were ready to take poſſeſſion of the wall, and to fall upon the guards who were faſt aſleep; for neither man nor dog perceived their coming. However, there were cer-

tain ſacred geeſe kept near Juno's temple,* and at other times plentifully fed; but at this time, as corn and the other proviſions that remained were ſcarce ſufficient for the men, they were neglected and in poor condition. This animal is naturally quick of hearing, and ſoon alarmed at any noiſe; and as hunger kept them waking and uneaſy, they immediately perceived the coming of the Gauls, and running at them with all the noiſe they could make, they awoke all the guards. The barbarians now, perceiving they were diſcovered, advanced with loud ſhouts and great fury. The Romans in haſte ſnatched up ſuch weapons as came to hand, and acquitted themſelves like men on this ſudden emergency. Firſt of all, Manlius, a man of conſular dignity, remarkable for his ſtrength and extraordinary courage, engaged two Gauls at once; and as one of them was lifting up his battleaxe, with his ſword cut off his right hand: At the ſame time he thurſt the boſs of his ſhield in the face of the other, and daſhed him down the precipice. Thus ſtanding upon the rampart, with thoſe that had come to his aſſiſtance and fought by his ſide, he drove back the reſt of the Gauls that had got up, who were no great number, and who performed nothing worthy of ſuch an attempt. The Romans having thus eſcaped the danger that threatened them, as ſoon as it was light, threw the officer that commanded the watch down the rock amongſt the enemy, and decreed Manlius a reward for his victory, which had more of honor in it than profit; for every man gave him what he had for one day's allowance, which was half a pound of bread and a quartern of the Greek *cotyle*.

After this, the Gauls began to loſe courage: For proviſions were ſcarce, and they could not forage for fear of Camillus.† Sickneſs too prevailed among them, which took its riſe from the heaps of dead bodies, and from their encamping amidſt the rubbiſh of the houſes they had burnt; where there was ſuch a quantity of aſhes as,

* Geeſe were ever after had in honor at Rome, and a flock of them always kept at the expenſe of the public. A golden image of a gooſe was erected in memory of them, and a gooſe every year carried in triumph upon a ſoft litter finely adorned; while dogs were held in abhorrence by the Romans, who every year impaled one of them upon a branch of elder.---*Plin. et Plut. de Fortuna Rom.*

† Camillus being maſter of the country, poſted ſtrong guards on all the roads, and in effect beſieged the beſiegers.

when raiſed by the winds or heated by the ſun, by their dry and acrid quality ſo corrupted the air, that every breath of it was pernicious. But what affected them moſt was, the change of climate; for they had lived in countries that abounded with ſhades and agreeable ſhelters from the heat, and were now got into grounds that were low and unhealthy in autumn. All this, together with the length and tediouſneſs of the ſiege, which had now laſted more than ſix months, cauſed ſuch deſolation among them, and carried off ſuch numbers, that the carcaſes lay unburied.

The beſieged, however, were not in a much better condition. Famine, which now preſſed them hard, and their ignorance of what Camillus was doing, cauſed no ſmall dejection: For the barbarians guarded the city with ſo much care, that it was impoſſible to ſend any meſſenger to him. Both ſides being thus equally diſcouraged, the advanced guards, who were near enough to converſe, firſt began to talk of treating. As the motion was approved by thoſe that had the chief direction of affairs, Sulpitius, one of the military tribunes, went and conferred with Brennus; where it was agreed, that the Romans ſhould pay a thouſand pounds weight of gold,* and that the Gauls upon the receipt of it ſhould immediately quit the city and its territories. When the conditions were ſworn to, and the gold was brought, the Gauls endeavoring to avail themſelves of falſe weights, privately at firſt, and afterwards openly, drew down their own ſide of the balance. The Romans expreſſing their reſentment, Brennus in a contemptuous and inſulting manner took off his ſword, and threw it, belt and all, into the ſcale: And when Sulpitius aſked, what that meant, he anſwered, "What ſhould it mean but wo† to "the conquered?" which became a proverbial ſaying. Some of the Romans were highly incenſed at this, and talked of returning with their gold, and enduring the utmoſt extremities of the ſiege; but others were of opinion, that it was better to paſs by a ſmall injury, ſince the indignity lay not in paying more than was due, but in paying any thing at all; a diſgrace only conſequent upon the neceſſity of the times.

* That is, fortyfive thouſand pounds Sterling. † *Va Victis.*

While they were thus disputing with the Gauls, Camillus arrived at the gates; and being informed of what had passed, ordered the main body of his army to advance slowly and in good order, while he with a select band marched hastily up to the Romans, who all gave place and received the dictator with respect and silence. Then he took the gold out of the scales and gave it to the *lictors*, and ordered the Gauls to take away the balance and the weights, and to be gone; telling them, *it was the custom of the Romans to deliver their country with steel, not with gold.* And when Brennus expressed his indignation, and complained he had great injustice done him by this infraction of the treaty, Camillus answered, "That it was "never lawfully made; nor could it be valid without his "consent, who was dictator and sole magistrate; they had, "therefore, acted without proper authority: But they "might make their proposals, now he was come, whom "the laws had invested with power either to pardon the "suppliant, or to punish the guilty, if proper satisfaction "was not made."

At this Brennus was still more highly incensed, and a skirmish ensued; swords were drawn on both sides, and thrusts exchanged in a confused manner, which it is easy to conceive must be the case, amidst the ruins of houses and in narrow streets, where there was not room to draw up regularly. Brennus, however, soon recollected himself, and drew off his forces into the camp, with the loss of a small number. In the night he ordered them to march, and quit the city; and having retreated about eight miles from it, he encamped upon the Gabinian road. Early in the morning Camillus came up with them, his arms dazzling the sight, and his men full of spirits and fire. A sharp engagement ensued, which lasted a long time; at length the Gauls were routed with great slaughter, and their camp taken. Some of those that fled were killed in the pursuit; but the greater part were cut in pieces by the people in the neighboring towns and villages, who fell upon them as they were dispersed.*

* There is reason to question the truth of the latter part of this story. Plutarch copied it from Livy. But Polybius represents the Gauls as actually receiving the gold from the Romans, and returning in safety to their own country; and this is confirmed by Justin, Suetonius, and even by Livy himself in another part of his history, x. 16.

Thus was Rome ſtrangely taken and more ſtrangely recovered, after it had been ſeven months in the poſſeſſion of the barbarians; for they entered it a little after the *Ides*, the fifteenth of July, and were driven out about the *Ides*, the thirteenth of February following. Camillus returned in triumph, as became the deliverer of his loſt country, and the reſtorer of Rome. Thoſe that had quitted the place before the ſiege, with their wives and children, now followed his chariot; and they that had been beſieged in the capitol and were almoſt periſhing with hunger, met the other and embraced them; weeping for joy at this unexpected pleaſure, which they almoſt conſidered as a dream. The prieſts and miniſters of the gods bringing back with them what holy things they had hid or conveyed away when they fled, afforded a moſt deſirable ſpectacle to the people; and they gave them the kindeſt welcome, as if the gods themſelves had returned with them to Rome. Next Camillus ſacrificed to the gods, and purified the city, in a form dictated by the pontiffs. He rebuilt the former temples and erected a new one to *Aius Loquutius*, the *ſpeaker*, or *warner*, upon the very ſpot where the voice from heaven announced in the night to Marcus Ceditius the coming of the barbarians. There was, indeed, no ſmall difficulty in diſcovering the places where the temples had ſtood, but it was effected by the zeal of Camillus and the induſtry of the prieſts.

As it was neceſſary to rebuild the city, which was entirely demoliſhed, an heartleſs deſpondency ſeized the multitude, and they invented pretexts of delay. They were in want of all neceſſary materials, and had more occaſion for repoſe and refreſhment after their ſufferings, than to labor and wear themſelves out, when their bodies were weak and their ſubſtance was gone. They had, therefore, a ſecret attachment to Veii, a city which remained entire, and was provided with every thing. This gave a handle to their demagogues to harrangue them, as uſual, in a way agreeable to their inclinations, and made them liſten to ſeditious ſpeeches againſt Camillus: "As "if, to gratify his ambition and thirſt of glory, he would de- "prive them of a city fit to receive them, force them to "pitch their tents among rubbiſh, and rebuild a ruin that "was like one great funeral pile; in order that he might "not only be called the general and dictator of Rome,

"but the founder, too, instead of Romulus, whose right "he invaded."

On this account, the senate, afraid of an insurrection, would not let Camillus lay down the dictatorship within the year, as he desired, though no other person had ever borne that high office more than six months. In the mean time they went about to console the people, to gain them by caresses and kind persuasion. One while they showed them the monuments and tombs of their ancestors; then they put them in mind of their temples and holy places, which Romulus and Numa, and the other kings had consecrated and left in charge with them. Above all, amidst the sacred and awful symbols, they took care to make them recollect the fresh human head,* which was found when the foundations of the capitol were dug, and which presignified that the same place was destined to be the head of Italy. They urged the disgrace it would be to extinguish again the sacred fire which the vestals had lighted since the war, and to quit the city; whether they were to see it inhabited by strangers, or a desolate wild for flocks to feed in. In this moving manner the *patricians* remonstrated to the people both in public and private; and were, in their turn, much affected by the distress of the multitude, who lamented their present indigence, and begged of them, now they were collected like the remains of a shipwreck, not to oblige them to patch up the ruins of a desolated city, when there was one entire and ready to receive them.

Camillus, therefore, thought proper to take the judgment of the senate in a body. And when he had exerted his eloquence in favor of his native country, and others had done the same, he put it to the vote, beginning with Lucius Lucretius, whose right it was to vote first, and who was to be followed by the rest in their order. Silence was made; and as Lucretius was about to declare himself, it happened that a centurion who then commanded the day-guard, as he passed the house, called with a loud voice

* This prodigy happened in the reign of Tarquin *the proud*, who undoubtedly must have put the head there on purpose; for in digging the foundation it was found warm and bleeding, as if just severed from the body. Upon this, the Romans sent to consult the Tuscan soothsayers, who, after vainly endeavoring to bring the presage to favor their own country, acknowledged that the place where that head was found would be the head of all Italy. *Dyonys. Hal.* lib. iv.

to the enſign, *to ſtop and ſet up his ſtandard there, for that was the beſt place to ſtay in.* Theſe words being ſo ſeaſonably uttered, at a time when they were doubtful and anxious about the event, Lucretius gave thanks to the gods; and embraced the omen; while the reſt gladly aſſented. A wonderful change, at the ſame time took place in the minds of the people, who exhorted and encouraged each other to the work, and they began to build immediately, not in any order or upon a regular plan, but as inclination or convenience directed. By reaſon of this hurry the ſtreets were narrow and intricate, and the houſes badly laid out; for they tell us both the walls of the city and the ſtreets were built within the compaſs of a year.

The perſons appointed by Camillus to ſearch for and mark out the holy places, found all in confuſion. As they were looking round the *Palatium* they came to the court of *Mars*, where the buildings, like the reſt, were burnt and demoliſhed by the barbarians; but in removing the rubbiſh and cleaning the place, they diſcovered, under a great heap of aſhes, the augural ſtaff of Romulus. This ſtaff is crooked at one end, and called *lituus*. It is uſed in marking out the ſeveral quarters of the heavens, in any proceſs of divination by the flight of birds, which Romulus was much ſkilled in, and made great uſe of. When he was taken out of the world, the prieſts carefully preſerved the ſtaff from defilement, like other holy relics: And this having eſcaped the fire, when the reſt were conſumed, they indulged a pleaſing hope, and conſidered it as a preſage that Rome would laſt forever.*

Before they had finiſhed the laborious taſk of building, a new war broke out. The Æqui, the Volſci, and the Latins, all at once invaded their territories, and the Tuſcans laid ſiege to Sutrium, a city in alliance with Rome. The military tribunes, too, who commanded the army,

* About this time, the tribunes of the people determined to impeach Q. Fabius, who had violated the law of nations, and thereby provoked the Gauls, and occaſioned the burning of Rome. His crime being notorious, he was ſummoned by C. Martius Rutilus before the aſſembly of the people, to anſwer for his conduct in the embaſſy. The criminal had reaſon to fear the ſevereſt puniſhment; but his relations gave out that he died ſuddenly; which generally happened when the accuſed perſon had courage enough to prevent his condemnation, and the ſhame of a public puniſhment.

being ſurrounded by the Latins near Mount Marcius, and their camp in great danger, ſent to Rome to deſire ſuccors; on which occaſion Camillus was appointed dictator the third time.

Of this war there are two different accounts: I begin with the fabulous one. It is ſaid, the Latins either ſeeking a pretence for war, or really inclined to renew their ancient affinity with the Romans, ſent to demand of them a number of free born virgins in marriage. The Romans were in no ſmall perplexity as to the courſe they ſhould take: For, on the one hand, they were afraid of war, as they were not yet reeſtabliſhed nor had recovered their loſſes; and on the other, they ſuſpected that the Latins only wanted their daughters for hoſtages, though they colored their deſign with the ſpecial name of marriage. While they were thus embarraſſed, a female ſlave, named Tutula,* or, as ſome call her, Philotis, adviſed the magiſtrates to ſend with her ſome of the handſomeſt and moſt genteel of the maid ſervants, dreſſed like virgins of good families, and leave the reſt to her. The magiſtrates approving the expedient, choſe a number of female ſlaves proper for the purpoſe, and ſent them richly attired to the Latin camp, which was not far from the city. At night, while the other ſlaves conveyed away the enemies ſwords, Tutula or Philotis got up into a wild fig tree of conſiderable height, and having ſpread a thick garment behind, to conceal her deſign from the Latins, held up a torch towards Rome, which was the ſignal agreed upon between her and the magiſtrates, who alone were in the ſecret. For this reaſon the ſoldiers ſallied out in a tumultuous manner, calling upon each other, and haſtened by their officers, who found it difficult to bring them into any order. They made themſelves maſters, however, of the entrenchments, and as the enemy, expecting no ſuch attempt, were aſleep, they took the camp and put the greateſt part of them to the ſword. This happened on the *Nones*, the ſeventh of July, then called *Quintilis*: And on that day they celebrate a feaſt in memory of this action. In the firſt place they ſally in a crowding and diſorderly manner out of the city, pronouncing aloud the moſt familiar and common names, as Caius, Marcus, Lucius, and

* In the life of Romulus ſhe is called *Tutola*. Macrobius calls her *Tutela*.

the like; by which they imitate the ſoldiers then calling upon each other in their hurry. Next, the maid ſervants walk about, elegantly dreſſed, and jeſting on all they meet. They have alſo a kind of fight among themſelves, to expreſs the aſſiſtance they gave in the engagement with the Latins. Then they ſit down to an entertainment ſhaded with branches of the fig tree: And that day is called *Nonæ Capratinæ*, as ſome ſuppoſe, on account of the wild fig tree, from which the maid ſervant held out the torch; for the Romans call that tree *caprificus*. Others refer the greateſt part of what is ſaid and done on that occaſion to that part of the ſtory of Romulus when he diſappeared, and the darkneſs and tempeſt, or, as ſome imagine, an eclipſe happened. It was on the ſame day, at leaſt, and the day might be called *Nonæ Capratinæ*; for the Romans call a goat *Capra*; and Romulus vaniſhed out of ſight while he was holding an aſſembly of the people at the *Goat's Marſh*, as we have related in his life.

The other account that is given of this war, and approved by moſt hiſtorians, is as follows: Camillus being appointed dictator the third time, and knowing that the army under the military tribunes was ſurrounded by the Latins and Volſcians, was conſtrained to make levies among ſuch as age had exempted from ſervice. With theſe he fetched a large compaſs about Mount Marcius, and unperceived by the enemy, poſted his army behind them; and by lighting many fires ſignified his arrival. The Romans that were beſieged in their camp being encouraged by this, reſolved to ſally out and join battle. But the Latins and Volſcians kept cloſe within their works, drawing a line of circumvallation with palliſades, becauſe they had the enemy on both ſides, and reſolving to wait for reinforcements from home, as well as for the Tuſcan ſuccors.

Camillus perceiving this, and fearing that the enemy might ſurround them, as he had ſurrounded them, haſtened to make uſe of the preſent opportunity. As the works of the confederates conſiſted of wood, and the wind uſed to blow hard from the mountains at ſunriſing, he provided a great quantity of combuſtible matter, and drew out his forces at daybreak. Part of them he ordered with loud ſhouts and miſſive weapons to begin the attack on the oppoſite ſide; while he himſelf, at the head of thoſe that

re charged with the fire, watched the proper min-
, on that ſide of the works where the wind uſed to
w directly. When the ſun was riſen the wind blew
lently; and the attack being begun on the other ſide,
gave the ſignal to his own party, who poured a vaſt
ntity of fiery darts and other burning matter into the
my's fortifications. As the flame ſoon caught hold,
l was fed by the paliſades and other timber, it ſpread
lf into all quarters; and the Latins not being provid-
with any means of extinguiſhing it, the camp was al-
ſt full of fire, and they were reduced to a ſmall ſpot of
ound. At laſt they were forced to bear down upon that
dy who were poſted before the camp and ready to re-
ve them ſword in hand. Conſequently very few of
m eſcaped; and thoſe that remained in the camp were
troyed by the flames, till the Romans extinguiſhed
m for the ſake of the plunder.

After this exploit, he left his ſon Lucius in the camp
guard the priſoners and the booty, while he himſelf
ietrated into the enemy's country. There he took the
/ of the Equi and reduced the Volſci, and then led
army to Sutrium, whoſe fate he was not yet appriſed
and which he hoped to relieve by fighting the Tuſcans
o had ſat down before it. But the Sutrians had already
rendered their town, with the loſs of every thing but
clothes they had on; and in this condition he met
m by the way, with their wives and children, bewail-
their misfortunes. Camillus was extremely moved at
ad a ſpectacle; and perceiving that the Romans wept
h pity at the affecting entreaties of the Sutrians, he
ermined not to defer his revenge, but to march to
rium that very day; concluding that men who had juſt
en an opulent city, where they had not left one enemy,
who expected none from any other quarter, would
found in diſorder and off their guard. Nor was he
aken in his judgment. He not only paſſed through
country undiſcovered, but approached the gates and
poſſeſſion of the walls before they were aware. In-
there was none to guard them; for all were engaged
ſtivity and diſſipation. Nay, even when they per-
ed that the enemy were maſters of the town, they
ſo overcome by their indulgencies, that few endeav-
to eſcape; they were either ſlain in their houſes,

or ſurrendered themſelves to the conquerors. Thus the city of Sutrium being twice taken in one day, the new poſſeſſors were expelled, and the old ones reſtored, by Camillus.

By the triumph decreed him on this occaſion, he gained no leſs credit and honor than by the two former. For thoſe of the citizens that envied him, and were deſirous to attribute his ſucceſſes rather to fortune than to his valor and conduct, were compelled by theſe laſt actions, to allow his great abilities and application. Among thoſe that oppoſed him and detracted from his merit, the moſt conſiderable was Marcus Manlius, who was the firſt that repulſed the Gauls, when they attempted the capitol by night, and on that account was ſurnamed *Capitolinus*. He was ambitious to be the greateſt man in Rome, and as he could not by fair means outſtrip Camillus in the race of honor, he took the common road to abſolute power by courting the populace, particularly thoſe that were in debt. Some of the latter he defended, by pleading their cauſes againſt their creditors; and others he reſcued, forcibly preventing their being dealt with according to law: So that he ſoon got a number of indigent perſons about him, who became formidable to the patricians by their inſolent and riotous behavior in the *forum*.

In this exigency they appointed Cornelius Coſſus† dictator, who named Titus Quintius Capitolinus his general of horſe; and by this ſupreme magiſtrate Manlius was committed to priſon: On which occaſion the people went into mourning; a thing never uſed but in time of great and public calamities. The ſenate, therefore, afraid of an inſurrection, ordered him to be releaſed. But when ſet at liberty, inſtead of altering his conduct, he grew more inſolent and troubleſome, and filled the whole city with faction and ſedition. At that time Camillus was again created a military tribune, and Manlius taken and brought to his trial. But the ſight of the capitol was a great diſadvantage to thoſe that carried on the impeachment. The place where Manlius by night maintained the fight againſt the Gauls, was ſeen from the *forum*; and all that attended were moved with compaſſion at his ſtretching out his hands towards that place, and begging them with tears to remember his achievements.

† Vide *Liv.* lib. vi. cap. 2.

The judges of courſe were greatly embarraſſed, and often adjourned the court, not chooſing to acquit him after ſuch clear proofs of his crime, nor yet able to carry the laws into execution in a place which continually reminded the people of his ſervices. Camillus ſenſible of this, removed the tribunal without the gate, into the Peteline grove, where there was no proſpect of the capitol. There the proſecutor brought his charge, and the remembrance of his former bravery gave way to the ſenſe which his judges had of his preſent crimes. Manlius, therefore, was condemned, carried to the capitol, and thrown headlong from the rock. Thus the ſame place was the monument, both of his glory and his unfortunate end. The Romans, moreover, razed his houſe, and built there a temple to the goddeſs *Moneta*. They decreed, likewiſe, that for the future no *patrician* ſhould ever dwell in the capitol.*

Camillus, who was now nominated military tribune the ſixth time, declined that honor. For, beſides that he was of an advanced age, he was apprehenſive of the effects of envy and of ſome change of fortune, after ſo much glory and ſucceſs. But the excuſe he moſt inſiſted on in public, was the ſtate of his health, which at that time was infirm. The people, however, refuſing to accept of that excuſe, cried out, "They did not deſire him to fight either on "horſeback or on foot; they only wanted his counſel "and his orders. Thus they forced him to take the "office upon him, and, together with Lucius Furius Me-

* Leſt the advantageous ſituation of a fortreſs that commanded the whole city, ſhould ſuggeſt and facilitate the deſign of enſlaving it. For Manlius was accuſed of aiming at the ſovereign power. His fate may ſerve as a warning to all ambitious men who want to riſe on the ruins of their country; for he could not eſcape or find mercy with the people, though he produced above four hundred plebeians, whoſe debts he had paid; though he ſhowed thirty ſuits of armor, the ſpoils of thirty enemies, whom he had ſlain in ſingle combat; though he had received forty honorary rewards, among which were two mural and eight civic crowns (C. Servilius, when general of the horſe, being of the number of citizens whoſe lives he had ſaved;) and though he had crowned all with the preſervation of the capitol. So inconſtant, however is the multitude, that Manlius was ſcarce dead, when his loſs was generally lamented, and a plague which ſoon followed, aſcribed to the anger of Jupiter againſt the authors of his death.

" dullinus, one of his colleagues, to march immediately " againſt the enemy."

Theſe were the people of Præneste and the Volſci, who with a conſiderable army were laying waſte the country in alliance with Rome. Camillus, therefore, went and encamped over againſt them, intending to prolong the war, that if there ſhould be any neceſſity for a battle, he might be ſufficiently recovered to do his part. But as his colleague Lucius, too ambitious of glory, was violently and indiſcretely bent upon fighting, and inſpired the other officers with the ſame ardor, he was afraid it might be thought that through envy he withheld from the young officers the opportunity to diſtinguiſh themſelves. For this reaſon he agreed, though with great reluctance, that Lucius ſhould draw out the forces, whilſt he, on account of his ſickneſs,* remained with a handful of men in the camp. But when he perceived that Lucius, who engaged in a raſh and precipitate manner, was defeated, and the Romans put to flight, he could not contain himſelf, but leaped from his bed, and went with his retinue to the gates of the camp. There he forced his way through the fugitives up to the purſuers, and made ſo good a ſtand, that thoſe who had fled to the camp ſoon returned to the charge, and others that were retreating rallied and placed themſelves about him, exhorting each other not to forſake their general. Thus the enemy were ſtopt in the purſuit. Next day he marched out at the head of his army, entirely routed the confederates in a pitched battle, and entering their camp along with them, cut moſt of them in pieces.

After this, being informed that Satricum a Roman colony, was taken by the Tuſcans, and the inhabitants put to the ſword, he ſent home the main body of his forces, which conſiſted of the heavy armed, and with a ſelect band of light and ſpirited young men fell upon the Tuſcans that were in poſſeſſion of the city, ſome of whom he put to the ſword, and the reſt were driven out.

Returning to Rome with great ſpoils, he gave a ſignal evidence of the good ſenſe of the Roman people, who entertained no fears on account of the ill health or age of a general that was not deficient in courage or experience,

* Livy ſays he placed himſelf on an eminence, with a *corps de reſerve*, to obſerve the ſucceſs of the battle.

but made choice of him, infirm and reluctant as he was, rather than of thoſe young men that wanted and ſolicited the command. Hence it was, that upon the news of the revolt of the Tuſculans, Camillus was ordered to march againſt them, and to take with him only one of his five colleagues. Though they all deſired and made intereſt for the commiſſion, yet, paſſing the reſt by, he pitched upon Lucius Furius, contrary to the general expectation; for this was the man who but juſt before, againſt the opinion of Camillus, was ſo eager to engage, and loſt the battle. Yet, willing, it ſeems, to draw a veil over his misfortune and to wipe off his diſgrace, he was generous enough to give him the preference.*

When the Tuſculans perceived that Camillus was coming againſt them, they attempted to correct their error by artful management. They filled the fields with huſbandmen and ſhepherds, as in time of profound peace; they left their gates open, and ſent their children to ſchool as before. The tradeſmen were found in their ſhops employed in their reſpective callings, and the better ſort of citizens walking in the public places in their uſual dreſs. Meanwhile the magiſtrates were buſily paſſing to and fro, to order quarters for the Romans; as if they expected no danger and were conſcious of no fault. Though theſe arts could not alter the opinion Camillus had of their revolt, yet their repentance diſpoſed him to compaſſion. He ordered them, therefore, to go to the ſenate of Rome and beg pardon: And when they appeared there as ſuppliants, he uſed his intereſt to procure their forgiveneſs, and a grant of the privileges of Roman citizens† beſides. Theſe were the principal actions of his ſixth tribuneſhip.

* This choice of Camillus had a different motive from what Plutarch mentions. He knew that Furius, who had felt the ill effects of a precipitate conduct, would be the firſt man to avoid ſuch a conduct for the future.

† He was only a Roman citizen in the moſt extenſive ſignification of the words, who had a right of having an houſe in Rome, of giving his vote in the Comitia, and of ſtanding candidate for any office; and who, conſequently, was incorporated into one of the tribes. The freedmen in the times of the republic were excluded from dignities; and of the municipal towns and Roman colonies, which enjoyed the right of citizenſhip, ſome had, and ſome had not the right of ſuffrage and of promotion to offices in Rome.

After this Lucinius Stolo raiſed a great ſedition in the ſtate; putting himſelf at the head of the people, who inſiſted that of the two conſuls one ſhould be a plebeian. Tribunes of the people were appointed, but the multitude would ſuffer no election of conſuls to be held.* As this want of chief magiſtrates was likely to bring on ſtill greater troubles, the ſenate created Camillus dictator the fourth time, againſt the conſent of the people, and not even agreeable to his own inclination.† For he was unwilling to ſet himſelf againſt thoſe perſons, who, having been often led on by him to conqueſt, could with great truth affirm, that he had more concern with them in the military way, than with the patricians in the civil; and at the ſame time was ſenſible that the envy of thoſe very patricians induced them now to promote him to that high ſtation, that he might oppreſs the people if he ſucceeded, or be ruined by them if he failed in his attempt. He attempted however, to obviate the preſent danger, and as he knew the day on which the tribunes intended to propoſe their law, he publiſhed a general muſter, and ſummoned the people from the *forum* into the field, threatening to ſet heavy fines upon thoſe that ſhould not obey. On the other hand, the tribunes of the people oppoſed him with menaces, ſolemnly proteſting they would fine him fifty thouſand *drachmas*, if he did not permit the people to put their bill to the vote. Whether it was that he was afraid of a ſecond condemnation and baniſhment, which would but ill ſuit him, now he was grown old and covered with glory, or whether he thought he could not get the better of the people, whoſe violence was equal to

* This confuſion laſted five years; during which the tribunes of the people prevented the Comitia from being held, which were neceſſary for the election of the chief magiſtrates. It was occaſioned by a trifling accident. Fabius Ambuſtus having married his eldeſt daughter to Servius Sulpitius, a patrician, and at this time military tribune, and the younger to Licinius Stolo, a rich plebeian; it happened that while the younger ſiſter was paying a viſit to the elder, Sulpitius came home from the forum, and his lictors, with the ſtaff of the faſces, thundered at the door. The younger ſiſter being frightened at the noiſe, the elder laughed at her, as a perſon quite ignorant of high life. This affront greatly afflicted her; and her father, to comfort her, bid her not be uneaſy, for ſhe ſhould ſoon ſee as much ſtate at her own houſe as had ſurpriſed her at her ſiſter's.

† The year of Rome 388.

their power, for the preſent he retired to his own houſe; and ſoon after, under pretence of ſickneſs, reſigned the dictatorſhip.* The ſenate appointed another dictator, who, having named for his general of horſe that very Stolo who was leader of the ſedition, ſuffered a law to be made that was extremely diſagreeable to the patricians. It provided that no perſon whatſoever ſhould poſſeſs more than five hundred acres of land. Stolo having carried his point with the people, flouriſhed greatly for a while; but not long after being convicted of poſſeſſing more than the limited number of acres, he ſuffered the penalties of his own law.†

The moſt difficult part of the diſpute, and that which they begun with, namely concerning the election of conſuls, remained ſtill unſettled, and continued to give the ſenate great uneaſineſs; when certain information was brought that the Gauls were marching again from the coaſts of the Adriatic, with an immenſe army towards Rome. With this news came an account of the uſual effects of war, the country laid waſte, and ſuch of the inhabitants as could not take refuge in Rome diſperſed about the mountains. The terror of this put a ſtop to the ſedition; and the moſt popular of the ſenators uniting with the people, with one voice created Camillus dictator the fifth time. He was now very old, wanting little of fourſcore; yet ſeeing the neceſſity and danger of the times, he was willing to riſk all inconveniences, and, without alleging any excuſe, immediately took upon him the command, and made the levies. As he knew the chief force of the barbarians lay in their ſwords, which they managed without art or ſkill, furiouſly ruſhing in, and aiming chiefly at the head and ſhoulders, he furniſhed moſt of his men with helmets of well poliſhed iron, that the ſwords might either break or glance aſide; and, round the borders of their ſhields he drew a plate of braſs, becauſe the wood of itſelf could not reſiſt the ſtrokes. Beſide this, he taught them to avail themſelves of long pikes,

* He pretended to find ſomething amiſs in the auſpices which were taken when he was appointed.

† It was eleven years after. Popilius Lænas fined him ten thouſand ſeſterces for being poſſeſſed of a thouſand acres of land, in conjunction with his ſon, whom he had emancipated for that purpoſe. *Liv.* lib. vii. c. 16.

by pushing with which they might prevent the effect of the enemy's swords.

When the Gauls were arrived at the river Anio with their army, encumbered with the vast booty they had made, Camillus drew out his forces and posted them upon a hill of easy ascent, in which were many hollows, sufficient to conceal the greatest part of his men, while those that were in sight should seem through fear to have taken advantage of the higher grounds. And the more to fix this opinion in the Gauls, he opposed not the depredations committed in his sight, but remained quietly in the camp he had fortified, while he had beheld part of them dispersed in order to plunder, and part indulging themselves day and night in drinking, and revelling. At last he sent out the light armed infantry before day, to prevent the enemy's drawing up in a regular manner, and to harass them by sudden skirmishing as they issued out of their trenches; and as soon as it was light he led down the heavy armed and put them in battle array upon the plain, neither few in number, nor disheartened, as the Gauls expected, but numerous and full of spirits.

This was the first thing that shook their resolution, for they considered it as a disgrace to have the Romans the aggressors. Then the light armed falling upon them before they could get into order and rank themselves by companies, pressed them so warmly that they were obliged to come in great confusion to the engagement. Last of all, Camillus leading on the heavy armed, the Gauls with brandished swords hastened to fight hand to hand; but the Romans meeting the strokes with their pikes, and receiving them on that part that was guarded with iron, so turned their swords, which were thin and soft tempered, that they were soon bent almost double; and their shields were pierced and weighed down with the pikes that stuck in them. They therefore quitted their own arms, and endeavored to seize those of the enemy, and to wrest their pikes from them. The Romans seeing them naked, now began to make use of their swords, and made great carnage among the foremost ranks. Mean time the rest took to flight, and were scattered along the plain; for Camillus had beforehand secured the heights; and, as in confidence of victory they had left their camp unfortified, they knew it would be taken with ease.

This battle is ſaid to have been fought thirteen years after the taking of Rome;* and in conſequence of this ſucceſs, the Romans laid aſide, for the future, the diſmal apprehenſions they had entertained of the barbarians. They had imagined, it ſeems, that the former victory they had gained over the Gauls, was owing to the ſickneſs that prevailed in their army, and to other unforeſeen accidents, rather than to their own valor; and ſo great had their terror been formerly, that they had made a law, *that the prieſts ſhould be exempted from military ſervice, except in caſe of an invaſion from the Gauls.*

This was the laſt of Camillus's martial exploits. For the taking of Velitræ was a direct conſequence of this victory, and it ſurrendered without the leaſt reſiſtance. But the greateſt conflict he ever experienced in the ſtate, ſtill remained: For the people were harder to deal with ſince they returned victorious, and they inſiſted that one of the conſuls ſhould be choſen out of their body, contrary to the preſent conſtitution. The ſenate oppoſed them, and would not ſuffer Camillus to reſign the dictatorſhip, thinking they could better defend the rights of the nobility under the ſanction of his ſupreme authority. But one day as Camillus was ſitting in the *forum*, and employed in the diſtribution of juſtice, an officer, ſent by the tribunes of the people, ordered him to follow him, and laid his hand upon him, as if he would ſeize and carry him away. Upon this, ſuch a noiſe and tumult was raiſed in the aſſembly, as never had been known; thoſe that were about Camillus thruſting the plebian officer down from the tribunal, and the populace calling out to drag the dictator from his ſeat. In this caſe Camillus was much embarraſſed; he did not, however, reſign the dictatorſhip, but led off the patricians to the ſenate houſe. Before he entered it, he turned towards the capitol, and prayed to the gods to put a happy end to the preſent diſturbances, ſolemnly vowing to build a temple to *Concord*, when the tumult ſhould be over.

In the ſenate there was a diverſity of opinions and great debates. Mild and popular counſels, however, prevailed, which allowed one of the conſuls to be a plebi-

* This battle was fought, not thirteen, but twentythree years after the taking of Rome.

an.* When the dictator announced this decree to the people, they received it with great satisfaction, as it was natural they should; they were immediately reconciled to the senate, and conducted Camillus home with great applause. Next day the people assembled, and voted that the temple which Camillus had vowed to *Concord*, should, on account of this great event, be built on a spot that fronted the *forum* and place of assembly. To those feasts which are called *latin* they added one day more, so that the whole was to consist of four days; and for the present they ordained that the whole people of Rome should sacrifice with garlands on their heads. Camillus then held an assembly for the election of consuls, when Marcus Æmilius was chosen out of the nobility, and Lucius Sextius from the commonalty, the first plebian that ever attained that honor.

This was the last of Camillus's transactions. The year following a pestilence visited Rome, which carried off a prodigious number of the people, most of the magistrates, and Camillus himself. His death could not be deemed premature, on account of his great age and the offices he had borne, yet was he more lamented than all the rest of the citizens who died of that distemper.

* The people having gained this point, the consulate was revived, and the military tribuneship laid aside forever. But at the same time the patricians procured the great privilege that a new officer, called *prætor* should be appointed, who was to be always one of their body. The consuls had been generals of the Roman armies, and at the same time judges of civil affairs, but as they were often in the field, it was thought proper to separate the latter branch from their office, and appropriate it to a judge with the title of *prætor*, who was to be next in dignity to the consuls. About the year of Rome 501, another *prætor* was appointed, to decide the differences among foreigners. Upon the taking of Sicily and Sardinia two more *prætors* were created, and as many more upon the conquest of Spain.

PERICLES.

WHEN Cæſar happened to ſee ſome ſtrangers at Rome carrying young dogs and monkeys in their arms, and fondly careſſing them, he aſked, "Whether the women in their country never bore any children;" thus reproving with a proper ſeverity thoſe who laviſh upon brutes that natural tenderneſs which is due only to mankind. In the ſame manner we muſt condemn thoſe who employ that curioſity and love of knowledge which nature has implanted in the human ſoul, upon low and worthleſs objects, while they neglect ſuch as are excellent and uſeful. Our ſenſes, indeed, by an effect almoſt mechanical, are paſſive to the impreſſion of outward objects, whether agreeable or offenſive; but the mind poſſeſſed of a ſelfdirecting power, may turn its attention to whatever it thinks proper. It ſhould, therefore, be employed in the moſt uſeful purſuits, not barely in contemplation, but in ſuch contemplation as may nouriſh its faculties. For as that color is beſt ſuited to the eye, which by its beauty and agreeableneſs, at the ſame time both refreſhes and ſtrengthens the ſight, ſo the application of the mind ſhould be directed to thoſe ſubjects, which through the channel of pleaſure may lead us to our proper happineſs. Such are the works of virtue. The very deſcription of theſe inſpires us with emulation, and a ſtrong deſire to imitate them; whereas, in other things, admiration does not always lead us to imitate what we admire; but on the contrary, while we are charmed with the work, we often deſpiſe the workman. Thus we are pleaſed with perfumes and purple, while dyers and perfumers appear to us in the light of mean mechanics.

Antiſthenes,* therefore, when he was told that Iſmenias played excellently upon the flute, anſwered properly enough, "Then he is good for nothing elſe; otherwiſe "he would not have played ſo well." Such alſo was Philip's ſaying to his ſon, when at a certain entertainment he ſang in a very agreeable and ſkillful manner, "Are you

* Antiſthenes was a diſciple of Socrates, and founder of the ſect of the Cynics.

" not ashamed to sing so well ?" It is enough for a prince to bestow a vacant hour upon hearing others sing, and he does the muses sufficient honor, if he attends the performances of those who excel in their arts.

If a man applies himself to servile or mechanic employments, his industry in those things is a proof of his inattention to nobler studies. No young man of noble birth or liberal sentiments, from seeing the Jupiter at Pisa, would desire to be Phidias, or from the sight of the Juno at Argos, to be Polycletus ; or Anacreon, or Philemon, or Archilochus, though delighted with their poems.* For though a work may be agreeable, yet esteem of the author is not the necessary consequence. We may therefore conclude that things of this kind which excite not a spirit of emulation, nor produce any strong impulse or desire to imitate them, are of little use to the beholders. But virtue has this peculiar property, that at the same time that we admire her conduct, we long to copy the example. The goods of fortune we wish to enjoy, virtue we [illegible] to practise ; the former we are glad to receive fr[illegible]ers, the latter we are ambitious that others should [illegible] from us. The beauty of goodness has an attractive power ; it kindles in us at once an active principle ; it forms our manners, and influences our desires, not only when represented in a living example, but even in an historical description.

For this reason we chose to proceed in writing the lives of great men, and have composed this tenth book, which contains the life of Pericles, and that of Fabius Maximus, who carried on the war against Hannibal ; men who resembled each other in many virtues, particularly in justice and moderation, and who effectully served their respective commonwealths, by patiently enduring the injurious and capricious treatment they received from their colleagues and their countrymen. Whether we are right

* This seems to be somewhat inconsistent with that respect and esteem, in which the noble arts of poetry and sculpture were held in ancient Greece and Rome, and with that admiration which the proficients in those arts always obtain among the people. But there was still a kind of jealousy between the poets and philosophers, and our philosophical biographer shows pretty clearly by the Platonic parade of this introduction, that he would magnify the latter at the expense of the former.

in our judgment or not, will be eaſy to ſee in the work itſelf.

Pericles was of the tribe Acamantis, and of the ward of Cholargia. His family was one of the moſt conſiderable in Athens both by the father and mother's ſide. His father Xanthippus, who defeated the king of Perſia's generals at Mycale, married Agariſte, the niece of Cliſthenes, who expelled the family of Piſiſtratus, aboliſhed the tyranny, enacted laws, and eſtabliſhed a form of government tempered in ſuch a manner as tended to unanimity among the people, and the ſafety of the ſtate. She dreamed that ſhe was delivered of a lion, and a few days after brought forth Pericles. His perſon in other reſpects was well turned, but his head was diſproportionably long. For this reaſon almoſt all his ſtatues have the head covered with a helmet, the ſtatuaries chooſing, I ſuppoſe, to hide that defect. But the Athenian poets called him Schinocephalus or *onionhead*, for the word *ſcinos* is ſometimes uſed inſtead of *ſcilla*, a *ſeaonion*. Cratinus, the comic writer, in his play called *Chirones* has this paſſage:

> *Faction* received old *Time* to her embraces;
> Hence came a tyrant ſpawn on earth called Pericles,
> In heaven the *head compeller*.

And again in his *Nemeſis* he thus addreſſes him:

> Come bleſſed Jove,* the high and mighty *head*,
> The friend of hoſpitality!

And Teleclides ſays,

> Now, in a maze of thought, he ruminates
> On ſtrange expedients, while his *head*, depreſſed
> With its own weight, ſinks on his knees; and now
> From the vaſt caverns of brain burſt forth
> Storms and fierce thunders.

* Pericles (as Plutarch afterwards obſerves) was called *Olympius*, or Jupiter. The poet here addreſſes him under that character with the epithet of μακαρτε, which ſignifies *bleſſed*, but may alſo ſignify *great headed*. In our language we have no word with ſuch a double meaning. Juſt above, he is called *Cephalegeretes*, *head compeller* (as if his head was an aſſemblage of many heads) inſtead of *Nephelegeretes*, *cloud compeller*, a common epithet of Jupiter.

And Eupolis, in his *Demi*, aſking news of all the great orators, whom he repreſented as aſcending from the ſhades below, when Pericles comes up laſt, cries out,

> *Head* of the tribes that haunt thoſe ſpacious realms,
> Does he aſcend ?

Moſt writers agree, that the maſter who taught him muſic was called Damon, the firſt ſyllable of whoſe name they tell us, is to be pronounced ſhort: But Ariſtotle informs us, that he learned that art of Pythoclides. As for Damon, he ſeems to have been a politician, who, under the pretence of teaching muſic, concealed his great abilities from the vulgar: And he attended Pericles as his tutor and aſſiſtant in politics, in the ſame manner as a maſter of the gymnaſtic art attends a young man to fit him for the ring. However, Damon's giving leſſons upon the harp was diſcovered to be a mere pretext, and, as a buſy politician and friend to tyranny, he was baniſhed by the oſtraciſm. Nor was he ſpared by the comic poets. One of them, named Plato, introduces a perſon addreſſing him thus:

> Inform me, Damon, firſt, does fame ſay true ?
> And waſt thou really *Pericles's Chiron ?**

Pericles alſo attended the lectures of Zeno of Elea,† who in natural philoſophy, was a follower of Parmenides, and who, by much practice in the art of diſputing, had learned to confound and ſilence all his opponents; as Timon the Phliaſian declares in theſe verſes:

* The word *Chiron* again is ambiguous, and may either ſignify, *waſt thou preceptor to* Pericles ? Or, *waſt thou more wicked than* Pericles ?

† This Zeno was of Elea, a town of Italy, and a Phocian colony; and muſt be carefully diſtinguiſhed from Zeno the founder of the ſect of Stoics. The Zeno here ſpoken of was reſpectable for attempting to rid his country of a tyrant. The tyrant took him, and cauſed him to be pounded to death in a mortar. But his death accompliſhed what he could not effect in his lifetime: For his fellow citizens were ſo much incenſed at the dreadful manner of it, that they fell upon the tyrant and ſtoned him. As to his arguments, and thoſe of his maſter Parmenides, pretended to be ſo invincible, one of them was to prove there can be no ſuch thing as motion, ſince a thing can neither move in the place where it is, nor in the place where it is not. But this ſophiſm is eaſily refuted; for motion is the paſſing of a thing or perſon *into* a new part of ſpace.

> Have not you heard of Zeno's mighty powers,
> Who could change ſides, yet changing triumph'd ſtill
> In the tongue's wars.

But the philoſopher with whom he was moſt intimately acquainted, who gave him that force and ſublimity of ſentiment ſuperior to all the demagogues, who, in ſhort, formed him to that admirable dignity of manners, was Anaxagoras the Clazomenian. This was he whom the people of thoſe times called *nous* or *intelligence*, either in admiration of his great underſtanding and knowledge of the works of nature, or becauſe he was the firſt who clearly proved, that the univerſe owed its formation neither to chance nor neceſſity, but to a pure and unmixed *mind*, who ſeparated the homogeneous parts from the other with which they were confounded.

Charmed with the company of this philoſopher, and inſtructed by him in the ſublimeſt ſciences, Pericles acquired not only an elevation of ſentiment, and a loftineſs and purity of ſtyle, far removed from the low expreſſion of the vulgar, but likewiſe a gravity of countenance which relaxed not into laughter, a firm and even tone of voice, an eaſy deportment, and a decency of dreſs, which no vehemence of ſpeaking ever put into diſorder. Theſe things, and others of the like nature, excited admiration in all that ſaw him.

Such was his conduct, when a vile and abandoned fellow loaded him a whole day with reproaches and abuſe; he bore it with patience and ſilence, and continued in public for the diſpatch of ſome urgent affairs. In the evening he walked ſoftly home, this impudent wretch following and inſulting him all the way with the moſt ſcurrilous language. And as it was dark when he came to his own door, he ordered one of his ſervants to take a torch and light the man home. The poet Ion, however, ſays he was proud and ſupercilious in converſation, and that there was a great deal of vanity and contempt of others, mixed with his dignity of manner: On the other hand, he highly extols the civility, complaiſance, and politeneſs of Cimon. But to take no farther notice of Ion, who perhaps would not have any great excellence appear, without a mixture of ſomething ſatirical, as it was in the ancient

tragedy;* Zeno desired those that called the gravity of Pericles pride and arrogance, to be proud the same way; telling them, the very acting of an excellent part might insensibly produce a love and real imitation of it.

These were not the only advantages which Pericles gained by conversing with Anaxagoras. From him he learned to overcome those terrors which the various phenomena of the heavens raise in those who know not their causes, and who entertain a tormenting fear of the gods by reason of that ignorance. Nor is there any cure for it but the study of nature, which instead of the frightful extravagancies of superstition, implants in us a sober piety supported by a rational hope.

We are told, there was brought to Pericles, from one of his farms, a ram's head with only one horn; and Lampo the soothsayer observing that the horn grew strong and firm out of the middle of the forehead, declared, that the two parties in the state, namely those of Thucydides and Pericles, would unite, and invest the whole power in him with whom the prodigy was found; but Anaxagoras having dissected the head, showed that the brain did not fill the whole cavity, but had contracted itself into an oval form, and, pointed directly to that part of the skull whence the horn took its rise. This procured Anaxagoras great honor with the spectators; and Lampo was no less honored for his prediction, when, soon after, upon the fall of Thucydides, the administration was put entirely into the hands of Pericles.

But, in my opinion, the philosopher and the diviner may well enough be reconciled, and both be right; the one discovering the cause and the other the end. It was the business of the former to account for the appearance, and to consider how it came about; and of the latter to show why it was so formed, and what it portended. Those

* Tragedy at first was only a chorus in honor of Bacchus. Persons dressed like satyrs were the performers, and they often broke out into the most licentious raillery. Afterwards, when tragedy took a graver turn, something of the former drollery was still retained, as in that which we call tragicomedy. In time, serious characters and events became the subject of tragedy, without that mixture; but even then, after exhibiting three or four serious tragedies, the poets used to conclude their contention for the prize, with a satirical one: Of this sort is the Cyclops of Euripides, and the only one remaining.

who ſay, that when the cauſe is found out the prodigy ceaſes, do not conſider, that if they reject ſuch ſigns as are preternatural, they muſt alſo deny that artificial ſigns are of any uſe: The clattering of braſs quoits,* the light of beacons, and the ſhadow of a ſundial, have all of them their proper natural cauſes, and yet each has another ſignification. But perhaps this queſtion might be more properly diſcuſſed in another place.

Pericles in his youth ſtood in great fear of the people. For in his countenance he was like Piſiſtratus the tyrant; and he perceived the old men were much ſtruck with a farther reſemblance in the ſweetneſs of his voice, the volubility of his tongue, and the roundneſs of his periods. As he was moreover of a noble family and opulent fortune, and his friends were the moſt conſiderable men in the ſtate, he dreaded the ban of oſtraciſm, and therefore intermeddled not with ſtate affairs, but behaved with great courage and intrepidity in the field. However, when Ariſtides was dead, Themiſtocles baniſhed, and Cimon much employed in expeditions at a diſtance from Greece, Pericles engaged in the adminiſtration. He choſe rather to ſolicit the favor of the multitude and the poor,† than of the rich and the few, contrary to his natural diſpoſition, which was far from inclining him to court popularity.

It ſeems he was apprehenſive of falling under the ſuſpicion of aiming at the ſupreme power, and was ſenſible,

* The clattering of braſs quoits or plates was ſometimes a military ſignal among the Grecians. Among the Romans it was a ſignal to call the wreſtlers to the wring.

† The popular party in Athens were continually making efforts againſt thoſe ſmall remains of power which were yet in the hands of the nobility. As Pericles could not lead the party of the nobles, becauſe Cimon, by the dignity of his birth, the luſtre of his actions, and the largeneſs of his eſtate, had placed himſelf at their head; he had no other reſource than to court the populace. And he flattered their favorite paſſion in the moſt agreeable manner, by leſſening the power and privileges of the court of Areopagus, which was the chief ſupport of the nobility, and indeed of the whole ſtate. Thus the bringing of almoſt all cauſes before the tribunal of the people, the multiplying of gratuities, which were only another word for bribes, and the giving the people a taſte for expenſive pleaſures, cauſed the downfal of the Athenian commonwealth; though the perſonal abilities of Pericles ſupported it during his time.

beſides that Cimon was attached to the nobility, and extremely beloved by perſons of the higheſt eminence; and therefore, in order to ſecure himſelf, and to find reſources againſt the power of Cimon, he ſtudied to ingratiate himſelf with the common people. At the ſame time, he entirely changed his manner of living. He appeared not in the ſtreets, except when he went to the forum, or the ſenate houſe. He declined the invitations of his friends, and all ſocial entertainments and recreations; inſomuch, that in the whole time of his adminiſtration, which was a conſiderable length, he never went to ſup with any of his friends, but once, which was at the marriage of his nephew Euryptolemus, and he ſtaid there only until the ceremony of libation was ended. He conſidered that the freedom of entertainments takes away all diſtinction of office, and that dignity is but little conſiſtent with familiarity. Real and ſolid virtue, indeed, the more it is ſeen, the more glorious it appears; and there is nothing in a good man's conduct, as a magiſtrate, ſo great in the eye of the public, as is the general courſe of his behavior in private to his moſt intimate friends. Pericles, however took care not to make his perſon cheap among the people, and appeared among them only at proper intervals: Nor did he ſpeak to all points that were debated before them, but reſerved himſelf, like the Salaminian galley* (as Critolaus ſays) for greater occaſions; diſpatching buſineſs of leſs conſequence by other orators with whom he had an intimacy. One of theſe, we are told, was Ephialtes, who, according to Plato, overthrew the power of the council of Areopagus, by giving the citizens a large and intemperate draught of liberty. On which account the comic writers ſpeak of the people of Athens, as of a horſe wild and unmanaged,

> ——which liſtens to the reins no more,
> But in his madd'ning courſe bears headlong down,
> The very friends that feed him.†

* The Salaminian galley was a conſecrated veſſel which the Athenians never made uſe of but on extraordinary occaſions. They ſent it, for inſtance, for a general whom they wanted to call to account, or with ſacrifices to Apollo, or ſome other deity.

† The former Engliſh tranſlator takes no manner of notice of δακνειν την Ευβοιαν και ταις νησοις ενεπηδαν, *bites* Eubœa, *and inſults the iſlands*; though the paſſage is pregnant with ſenſe. Athens,

Pericles, desirous to make his language a proper vehicle for his sublime sentiments, and to speak in a manner that became the dignity of his life, availed himself greatly of what he had learned of Anaxagoras; adorning his eloquence with the rich colors of philosophy. For, adding (as the divine Plato expresses it) the loftiness of imagination, and all commanding energy, with which philosophy supplied him, to his native powers of genius, and making use of whatever he found to his purpose, in the study of nature, to dignify the art of speaking, he far excelled all other orators.* Hence he is said to have gained the surname of *Olympius*; though some will have it to have been from the edifices with which he adorned the city; and others from his high authority both in peace and war. There appears, indeed, no absurdity in supposing that all these things might contribute to that glorious distinction. Yet the strokes of satire, both serious and ludicrous, in the comedies of those times, indicate that this title was given him chiefly on account of his eloquence. For they tell us, that in his harrangues he thundered and lightened, and that his tongue was armed with thunder. Thucydides, the son of Milesius, is said to have given a pleasant account of the force of his eloquence. Thucydides was a great and respectable man, who for a long time opposed the measures of Pericles: And when Archidamus, one of the kings of Lacedæmon, asked him, "Which was the best wrestler, Pericles, or "he?" He answered, "When I throw him, he says he "was never down, and he persuades the very spectators "to believe so."

Yet such was the solicitude of Pericles when he had to speak in public, that he always first addressed a prayer to the gods,† "That not a word might unawares escape "him unsuitable to the occasion." He left nothing in

in the wantonness of power, insulted Eubœa, which was her granary, and the Ægean islands which contributed greatly to her commerce and her wealth.

* Plato observes, on the same occasion, that an orator, as well as a physician, ought to have a general knowledge of nature.

† Quintilian says, he prayed that not a word might escape him disagreeable to the people. And this is the more probable account of the matter, because, (according to Suidas) Pericles wrote down his orations before he pronounced them in public; and, indeed, was the first who did so.

writing, but ſome public decrees; and only a few of his ſayings are recorded. He uſed to ſay (for inſtance) that "the iſle of Ægina ſhould not be ſuffered to remain an "eye ſore to the Piræus:" And that "he ſaw a war ap-"proaching from Peloponneſus." And when Sophocles who went in joint command with him upon an expedition at ſea, happened to praiſe the beauty of a certain boy, he ſaid, "A general, my friend, ſhould not only have pure "hands, but pure eyes." Steſimbrotus produces this paſſage from the oration which Pericles pronounced in memory of thoſe Athenians who fell in the Samian war:—"They are become immortal, like the gods: For the "gods themſelves are not viſible to us; but from the "honors they receive, and the happineſs they enjoy, we "conclude they are immortal; and ſuch ſhould thoſe "brave men be who die for their country."

Thucydides repreſents the adminiſtration of Pericles as favoring ariſtocracy, and tells us, that though the government was called democratical, it was really in the hands of one who had engroſſed the whole authority. Many other writers likewiſe inform us, that by him the people were firſt indulged with a diviſion of lands, were treated at the public expenſe with theatrical diverſions, and were paid for the moſt common ſervices to the ſtate. As this new indulgence from the government was an impolitic cuſtom, which rendered the people expenſive and luxurious, and deſtroyed that frugality and love of labor which ſupported them before, it is proper that we ſhould trace the effect to its cauſe, by a retroſpect into the circumſtances of the republic.

At firſt, as we have obſerved, to raiſe himſelf to ſome ſort of equality with Cimon, who was then at the height of glory, Pericles made his court to the people. And as Cimon was his ſuperior in point of fortune, which he employed in relieving the poor Athenians, in providing victuals every day for the neceſſitous, and clothing the aged; and, beſides this, levelled his fences with the ground, that all might be at liberty to gather his fruit; Pericles had recourſe to the expedient of dividing the public treaſure; which ſcheme, as Ariſtotle informs us, was propoſed to him by Demonides of Jos.* According-

* Jos was one of the iſles called Sporades, in the Ægean ſea, and celebrated for the tomb of Homer. But ſome learned men are of

ly by ſupplying the people with money for the public diverſions, and for their attendance in courts of judicature,* and by other penſions and gratuities, he ſo enveigled them, as to avail himſelf of their intereſt againſt the council of the Areopagus, of which he had no right to be a member, having never had the fortune to be choſen *archon*, *Theſmothetes*, *King of the Sacred Rites*, or *Polemarch*. For perſons were of old appointed to theſe offices by lot; and ſuch as had diſcharged them well, and ſuch only, were admitted as judges in the Areopagus. Pericles, therefore, by his popularity raiſed a party againſt that council, and by means of Ephialtes, took from them the cognizance of many cauſes that had been under their juriſdiction. He likewiſe cauſed Cimon to be baniſhed by the *Oſtraciſm*, as an enemy to the people,† and a friend to the Lacedæmonians; a man who in birth and fortune, had no ſuperior, who had gained very glorious victories over the barbarians, and filled the city with money and other ſpoils, as we have related in his life. Such was the authority of Pericles with the common people.

The term of Cimon's baniſhment, as it was by *Oſtraciſm*, was limited by law to ten years. Mean time, the Lacedæmonians, with a great army, entered the territory of Tanagra, and the Athenians immediately marching out againſt them, Cimon returned, and placed himſelf in the ranks with thoſe of his tribe, intending by his deeds, to wipe off the aſperſion of favoring the Lacedæmonians, and to venture his life with his countrymen; but by a combination of the friends of Pericles, he was repulſed as an

opinion that inſtead of Ιηθεν, we ſhould read Οιηθεν, and that Demonides was not of the iſland of Jos, but of Oia, which was a borough in Attica.

* There were ſeveral courts of judicature in Athens, compoſed of a certain number of the citizens; who ſometimes received one *obolus* each, for every cauſe they tried; and ſometimes men who aimed at popularity, procured this fee to be increaſed.

† His treaſon againſt the ſtate was pretended to conſiſt in receiving preſents or other gratifications from the Macedonians, whereby he was prevailed on to let ſlip the opportunity he had to enlarge the Athenian conqueſts, after he had taken the gold mines of Thrace.—Cimon anſwered, that he had proſecuted the war to the utmoſt of his power againſt the Thracians and their other enemies; but that he had made no inroads into Macedonia, becauſe he did not conceive that he was to act as a public enemy to mankind.

exile. This seems to have been the cause that Pericles exerted himself in a particular manner in that battle, and exposed his person to the greatest dangers. All Cimon's friends, whom Pericles had accused as accomplices in his pretended crime, fell honorably that day together: And the Athenians, who were defeated upon their own borders, and expected a still sharper conflict in the summer, grievously repented of their treatment of Cimon, and longed for his return. Pericles, sensible of the people's inclinations, did not hesitate to gratify them, but himself proposed a decree for recalling Cimon; and, at his return, a peace was agreed upon through his mediation. For the Lacedæmonians had a particular regard for him, as well as aversion for Pericles, and the other demagogues.—But some authors write, that Pericles did not procure an order for Cimon's return, till they had entered into a private compact, by means of Cimon's sister Elpinice, that Cimon should have the command abroad, and with two hundred galleys lay waste the king of Persia's dominions, and Pericles have the direction of affairs at home. A story goes that Elpinice, before this, had softened the resentment of Pericles against Cimon, and procured her brother a milder sentence than that of death. Pericles was one of those appointed by the people to manage the impeachment; and when Elpinice addressed him as a suppliant, he smiled and said, "You are old, Elpinice; much too old to solicit in "so weighty an affair." However, he rose up but once to speak, barely to acquit himself of his trust, and did not bear so hard upon Cimon as the rest of his accusers.*—

Who then can give credit to Idomeneus, when he says, that Pericles caused the orator Ephialtes, his friend and assistant in the administration, to be assassinated, through jealousy and envy of his great character? I know not where he met with this calumny, which he vents with great bitterness against a man, not indeed in all respects irreproachable, but who certainly had such a greatness of mind, and high sense of honor, as was incompatible with an action so savage and inhuman. The truth of the matter, according to Aristotle, is, that Ephialtes being grown formidable to the nobles, on account of his inflexible

* Yet Cimon was fined fifty talents, or 9687l. 10s. sterling, and narrowly escaped a capital sentence, having only a majority of three votes to prevent it.

ſeverity in proſecuting all that invaded the rights of the people, his enemies cauſed him to be taken off in a private and treacherous manner, by Ariſtodicus of Tanagra.

About the ſame time died Cimon, in the expedition to Cyprus. And the nobility perceiving that Pericles was now arrived at a height of authority which ſet him far above the other citizens, were deſirous of having ſome perſon to oppoſe him, who might be capable of giving a check to his power, and of preventing his making himſelf abſolute. For this purpoſe they ſet up Thucydides, of the ward of Alopece, a man of great prudence, and brother in law to Cimon. He had not, indeed, Cimon's talents for war, but was ſuperior to him in forenſic and political abilities; and, by reſiding conſtantly in Athens, and oppoſing Pericles in the general aſſembly, he ſoon brought the government to an *equilibrium*. For he did not ſuffer perſons of ſuperior rank to be diſperſed and confounded with the reſt of the people, becauſe in that caſe their dignity was obſcured and loſt; but collected them into a ſeparate body, by which means their authority was enhanced, and ſufficient weight thrown into their ſcale. There was, indeed, from the beginning, a kind of doubtful ſeparation, which, like the flaws in a piece of iron, indicated that the ariſtocratical party, and that of the commonalty, were not perfectly one, though they were not actually divided; but the ambition of Pericles and Thucydides, and the conteſt between them, had ſo extraordinary an effect upon the city, that it was quite broken in two, and one of the parts was called the *people*, and the other the *nobility*. For this reaſon, Pericles, more than ever, gave the people the reins, and endeavored to ingratiate himſelf with them, contriving to have always ſome ſhow, or play, or feaſt, or proceſſion in the city, and to amuſe it with the politeſt pleaſures.

As another means of employing their attention, he ſent out ſixty galleys every year, manned for eight months,* with a conſiderable number of the citizens, who were both paid for their ſervice, and improved themſelves as mari-

* Some, inſtead of μηνας read μιας; and, according to this reading, the paſſage muſt be tranſlated, *manned with—the citizens whoſe pay was eight minæ, and who at the ſame time improved*, &c.

ners. He likewiſe ſent a colony of a thouſand men to the Cherſoneſus, five hundred to Naxos, two hundred and fifty to Andros, a thouſand into the country of the Biſaltæ in Thrace, and others into Italy, who ſettled in Sybaris, and changed its name to Thurii. Theſe things he did to clear the city of an uſeleſs multitude, who were very troubleſome when they had nothing to do; to make proviſion for the moſt neceſſitous; and to keep the allies of Athens in awe, by placing colonies like ſo many garriſons in their neighborhood.

That which was the chief delight of the Athenians and the wonder of ſtrangers, and which alone ſerves for a proof that the boaſted power and opulence of ancient Greece is not an idle tale, was the magnificence of the temples and public edifices. Yet no part of the conduct of Pericles moved the ſpleen of his enemies more than this. In their accuſations of him to the people, they inſiſted, "That he had brought the greateſt diſgrace upon "the Athenians by removing the public treaſures of "Greece from Delos, and taking them into his own "cuſtody: That he had not left himſelf even the "ſpecious apology, of having cauſed the money to be "brought to Athens for its greater ſecurity, and to keep "it from being ſeized by the barbarians: That Greece "muſt needs conſider it as the higheſt inſult, and an act "of open tyranny, when ſhe ſaw the money ſhe had been "obliged to contribute towards the war, laviſhed by the "Athenians in gilding their city and ornamenting it "with ſtatues, and temples that coſt a thouſand talents,* "as a proud and vain woman decks herſelf out with "jewels." Pericles anſwered this charge by obſerving, "That they were not obliged to give the allies any ac"count of the ſums they had received, ſince they had "kept the barbarians at a diſtance, and effectually de"fended the allies, who had not furniſhed either horſes, "ſhips, or men, but only contributed money, which is "no longer the property of the giver, but of the re"ceiver, if he performs the conditions on which it is "received: That as the ſtate was provided with all the "neceſſaries of war, its ſuperfluous wealth ſhould be laid

* The Parthenon, or temple of Minerva, is ſaid to have coſt a thouſand talents.

"out on ſuch works, as when executed, would be eternal monuments of its glory, and which, during their "execution, would diffuſe an univerſal plenty; for as "ſo many kinds of labor, and ſuch a variety of inſtruments and materials were requiſite to theſe undertakings, every art would be exerted, every hand employed, almoſt the whole city would be in pay, and be "at the ſame time both adorned and ſupported by itſelf." Indeed, ſuch as were of a proper age and ſtrength, were wanted for the wars, and well rewarded for their ſervices; and as for the mechanics and meaner ſort of people, they went not without their ſhare of the public money, nor yet had they it to ſupport them in idleneſs. By the conſtructing of great edifices, which required many arts and a long time to finiſh them, they had equal pretenſions to be conſidered out of the treaſury (though they ſtirred not out of the city) with the mariners and ſoldiers, guards and garriſons. For the different materials, ſuch as ſtone, braſs, ivory, gold, ebony, and cypreſs, furniſhed employment to carpenters, maſons, braſiers, goldſmiths, painters, turners, and other artificers; the conveyance of them by ſea employed merchants and ſailors, and by land, wheelrights, waggoners, carriers, ropemakers, leathercutters, paviors, and ironfounders; and every art had a number of the lower people ranged in proper ſubordination to execute it like ſoldiers under the command of a general. Thus by the exerciſe of theſe different trades, plenty was diffuſed among perſons of every rank and condition. Thus works were raiſed of an aſtoniſhing magnitude, and inimitable beauty and perfection, every architect ſtriving to ſurpaſs the magnificence of the deſign with the elegance of the execution; yet ſtill the moſt wonderful circumſtance was the expedition with which they were completed. Many edifices, each of which ſeems to have required the labor of ſeveral ſucceſſive ages, were finiſhed during the adminiſtration of one proſperous man.

It is ſaid, that when Agatharcus the painter valued himſelf upon the celerity and eaſe with which he diſpatched his pieces, Zeuxis replied, "If I boaſt, it ſhall be of "the ſlowneſs with which I finiſh mine." For eaſe and ſpeed in the execution ſeldom give a work any laſting importance, or exquiſite beauty; while, on the other hand,

the time which is expended in labor, is recovered and repaid in the duration of the performance. Hence we have the more reaſon to wonder, that the ſtructures raiſed by Pericles ſhould be built in ſo ſhort a time, and yet built for ages: For as each of them, as ſoon as finiſhed, had the venerable air of antiquity; ſo, now they are old, they have the freſhneſs of a modern building. A bloom is diffuſed over them, which preſerves their aſpect untarniſhed by time, as if they were animated with a ſpirit of perpetual youth and unfading elegance.

Phidias was appointed by Pericles ſuperintendant of all the public edifices, though the Athenians had then other eminent architects and excellent workmen. The *Parthenon*, or temple of *Pallas*, whoſe dimenſions had been a hundred feet ſquare,* was rebuilt by Callicrates and Ictinus. Coræbus began the temple of Initiation at Eleuſis, but only lived to finiſh the lower rank of columns with their architraves. Metagenes, of the ward of Xypete, added the reſt of the entablature, and the upper row of columns; and Xenocles of Cholargus built the dome on the top. The long wall, the building of which Socrates ſays he heard Pericles propoſe to the people, was undertaken by Callicrates. Cratinus ridicules this work as proceeding very ſlowly:

> Stones upon ſtones the orator has pil'd,
> With ſwelling words, but words will build no walls.

The *Odeum*, or muſic theatre, which was likewiſe built by the direction of Pericles, had within it many rows of ſeats and of pillars; the roof was of a conic figure, after the model (we are told) of the king of Perſia's pavilion. Cratinus, therefore, rallies him again in his play called *Thrattæ*:

> As Jove, an onion on his head he wears;
> As Pericles, a whole orcheſtre bears;
> Afraid of broils and baniſhment no more,
> He tunes the ſhell he trembled at before!

* It was called *Hecatompedon*, becauſe it had been originally a hundred feet ſquare. And having been burnt by the Perſians, it was rebuilt by Pericles, and retained that name after it was greatly enlarged.

Pericles at this time exerted all his intereſt to have a decree made, appointing a prize for the beſt performer in muſic during the *Panathenæa*; and, he was himſelf appointed judge and diſtributor of the prizes, he gave the contending artiſts directions in what manner to proceed, whether their performance was vocal, or on the flute or lyre. From that time the prizes in muſic were always contended for in the *odeum*.

The veſtibule of the citadel was finiſhed in five years by Mneſicles the architect. A wonderful event that happened while the work was in hand, ſhowed that the goddeſs was not averſe to the work, but rather took it into her protection, and encouraged them to complete it. One of the beſt and moſt active of the workmen, miſſing his ſtep fell from the top to the bottom; and was bruiſed in ſuch a manner that his life was deſpaired of by the phyſicians. Pericles was greatly concerned at this accident; but, in the midſt of his affliction, the goddeſs appeared to him in a dream, and informed him of a remedy, which he applied, and thereby ſoon recovered the patient. In memory of this cure, he placed in the citadel, near the altar (which is ſaid to have been there before) a brazen ſtatue of the *Minerva of health*. The golden ſtatue of the ſame goddeſs,* was the workmanſhip of Phidias, and his name is inſcribed upon the pedeſtal (as we have already obſerved) through the friendſhip of Pericles, he had the direction of every thing, and all the artiſts received his orders. For this the one was envied, and the other ſlandered; and it was intimated that Phidias received into his houſe ladies for Pericles, who came thither under pretence of ſeeing his works. The comic poets, getting hold of this ſtory, repreſented him as a perfect libertine. They accuſed him of an intrigue with the wife of Menippus, his friend and lieutenant in the army: And becauſe

* This ſtatue was of gold and ivory. Pauſanias has given us a deſcription of it. The goddeſs was repreſented ſtanding, clothed in a tunic that reached down to the foot. On her *Ægis*, or breaſtplate, was Meduſa's head in ivory, and *victory*. She held a ſpear in her hand; and at her feet lay a buckler and a dragon, ſuppoſed to be Erichthonius. The ſphynx was repreſented on the middle of her helmet, with a griffin on each ſide. This ſtatue was thirtynine feet high; the *victory* on the breaſtplate was about four cubits; and forty talents of gold were employed upon it.

Pyrilampes, another intimate acquaintance of his, had a collection of curious birds, and particularly of peacocks, it was supposed that he kept them only for presents for those women who granted favors to Pericles. But what wonder is it, if men of a satirical turn, daily sacrifice the characters of the great to that malevolent demon, the envy of the multitude; when Stesimbrotus of Thasos has dared to lodge against Pericles that horrid and groundless accusation of corrupting his son's wife? So difficult is it to come at truth in the walk of history; since, if the writers live after the events they relate, they can be but imperfectly informed of facts, and if they describe the persons and transactions of their own times, they are tempted by envy and hatred, or by interest and friendship to vitiate and pervert the truth.

The orators of Thucydides's party raised a clamor against Pericles, asserting that he wasted the public treasure and brought the revenue to nothing. Pericles in his defence, asked the people in full assembly, "Whether "they thought he had expended too much?" Upon their answering in the affirmative, "Then be it," said he, "charged to my account,* not yours: Only let the new "edifices be inscribed with my name, not that of the peo-"ple of Athens." Whether it was that they admired the greatness of his spirit, or were ambitious to share the glory of such magnificent works, they cried out, "That "he might spend as much as he pleased of the public "treasure, without sparing it in the least."

At last the contest came on between him and Thucydides which of them should be banished by the *ostracism*:

* It appears from a passage in Thucydides, that the public stock of the Athenians, amounted to nine thousand seven hundred talents (or one million eight hundred and seventy five thousand nine hundred and fifty pounds sterling) of which Pericles had laid out in those public buildings, three thousand seven hundred talents. It is natural, therefore, to ask, how he could tell the people that it should be at his own expense, especially since Plutarch tells us in the sequel, that he had not in the least improved the estate left him by his father? To which the true answer probably is, that Pericles was politician enough to know that the vanity of the Athenians would never let them agree that he should inscribe the new magnificent buildings with his name, in exclusion of theirs; or he might venture to say any thing, being secure of a majority of votes to be given as he pleased.

Pericles gained the victory, baniſhed his adverſary, and entirely defeated his party. The oppoſition now being at an end, and unanimity taking place amongſt all ranks of people, Pericles became ſole maſter of Athens and its dependencies. The revenues, the army, and navy; the iſlands and the ſea; a moſt extenſive territory, peopled by barbarians as well as Greeks, fortified with the obedience of ſubject nations, the friendſhip of kings and alliance of princes, were all at his command.

From this time he became a different man; he was no longer ſo obſequious to the humor of the populace, which is as wild and as changeable as the winds. The multitude were not indulged or courted; the government in fact was not popular; its looſe and luxuriant harmony was confined to ſtricter meaſures, and it aſſumed an ariſtocratical or rather monarchical form. He kept the public good in his eye, and purſued the ſtraight path of honor. For the moſt part gently leading them by argument to a ſenſe of what was right, and ſometimes forcing them to comply with what was for their own advantage: In this reſpect imitating a good phyſician, who in the various ſymptoms of a long diſeaſe, ſometimes adminiſters medicines tolerably agreeable, and, at other times ſharp and ſtrong ones, when ſuch alone are capable of reſtoring the patient. He was the man that had the art of controling thoſe many diſorderly paſſions which neceſſarily ſpring up amongſt a people poſſeſſed of ſo extenſive a dominion. The two engines he worked with were hope and fear; with theſe, repreſſing their violence when they were too impetuous, and ſupporting their ſpirits when inclined to languor, he made it appear that *rhetoric is* (as Plato defined it) *the art of ruling the minds of men*, and that its principal province conſiſts in moving the paſſions and affections of the ſoul, which, like ſo many ſtrings in a muſical inſtrument require the touch of a maſterly and delicate hand. Nor were the powers of eloquence alone ſufficient, but (as Thucydides obſerves) the orator was a man of probity and unblemiſhed reputation. Money could not bribe him; he was ſo much above the deſire of it, that though he added greatly to the opulence of the ſtate, which he found not inconſiderable, and though his power exceeded that of many kings and tyrants, ſome of whom have bequeathed to their poſterity, the ſovereignty they had

obtained, yet he added not one *drachma* to his paternal eſtate.

Thucydides, indeed, gives this candid account of the power and authority of Pericles, but the comic writers abuſe him in a moſt malignant manner, giving his friends the name of the *new Piſiſtratidæ*, and calling upon him to ſwear that he would never attempt to make himſelf abſolute, ſince his authority was already much too great and overbearing in a free ſtate. Teleclides ſays, the Athenians had given up to him

> The tribute of the ſtates, the ſtates themſelves,
> To bind, to looſe; to build and to deſtroy;
> In peace, in war to govern; nay, to rule
> Their very fate, like ſome ſuperior being.

And this not only for a time, or during the prime and flower of a ſhort adminiſtration; but for forty years together he held the preeminence, amidſt ſuch men as Ephialtes, Leocrates, Myronides, Cimon, Tolmides, and Thucydides; and continued it no leſs than fifteen years after the fall and baniſhment of the latter. The power of the magiſtrates, which to them was but annual, all centered in him, yet ſtill he kept himſelf untainted by avarice. Not that he was inattentive to his finances: But, on the contrary, neither negligent of his paternal eſtate, nor yet willing to have much trouble with it, as he had not much time to ſpare, he brought the management of it into ſuch a method as was very eaſy, at the ſame time that it was exact. For he uſed to turn a whole year's produce into money altogether, and with this he bought from day to day all manner of neceſſaries at the market. This way of living was not agreeable to his ſons when grown up, and the allowance he made the women did not appear to them a generous one: They complained of a pittance daily meaſured out with ſcrupulous economy, which admitted of none of thoſe ſuperfluities ſo common in great houſes, and wealthy families, and could not bear to think of the expenſes being ſo nicely adjuſted to the income.

The perſon who managed theſe concerns with ſo much exactneſs, was a ſervant of his named Evangelus, either remarkably fitted for the purpoſe by nature, or formed to it by Pericles. Anaxagoras, indeed, conſidered theſe

lower attentions as inconſiſtent with his wiſdom. Following the dictates of enthuſiaſm, and wrapt up in ſublime inquiries, he quitted his houſe, and left his lands untilled and defolate. But, in my opinion, there is an eſſential difference between a ſpeculative and a practical philoſopher. The former advances his ideas into the regions of ſcience, without the aſſiſtance of any thing corporeal or external; the latter endeavors to apply his great qualities to the uſe of mankind, and riches afford him not only neceſſary but excellent aſſiſtance. Thus it was with Pericles, who by his wealth was enabled to relieve numbers of the poor citizens. Nay, for want of ſuch prudential regards, this very Anaxagoras, we are told, lay neglected and unprovided for, inſomuch that the poor old man had covered up his head and was going to ſtarve himſelf.* But an account of it being brought to Pericles, he was extremely moved at it, ran immediately to him, expoſtulated, entreated; bewailing not ſo much the fate of his friend as his own, if his adminiſtration ſhould loſe ſo valuable a counſellor. Anaxagoras, uncovering his face, replied, "Ah Pericles! Thoſe "that have need of a lamp, take care to ſupply it with "oil."

By this time, the Lacedæmonians began to expreſs ſome jealouſy of the Athenian greatneſs, and Pericles willing to advance it ſtill higher, and to make the people more ſenſible of their importance and more inclinable to great attempts, procured an order, that all the Greeks wherefoever they reſided, whether in Europe or in Aſia, whether their cities were ſmall or great, ſhould ſend deputies to Athens to conſult about rebuilding the Grecian temples which the barbarians had burnt, and about providing thoſe ſacrifices which had been vowed during the Perſian war, for the preſervation of Greece; and likewiſe to enter into ſuch meaſures as might ſecure navigation and maintain the peace.

Accordingly twenty perſons, each upwards of fifty years of age, were ſent with this propoſal to the different ſtates of Greece. Five went to the Ionians and Dorians

* It was cuſtomary among the ancients for a perſon who was determined to put an end to his life to cover up his head; whether he devoted himſelf to death for the ſervice of his country, or being weary of his being, bade the world adieu.

in Asia, and the Islanders as far as Lesbos, and Rhodes; five to the cities about the Hellespont and in Thrace, as far as Byzantium; five to the inhabitants of Bœotia, Phocis and Peloponnesus, and from thence, by Locri along the adjoining continent, to Acarnania and Ambracia. The rest were dispatched through Eubœa to the Greeks that dwelt upon Mount Oetra and near the Maliac Bay, to the Pithiotæ, the Achæans* and Thessalians, inviting them to join in the council and new confederacy for the preservation of the peace of Greece.† It took not effect, however, nor did the cities send their deputies; the reason of which is said to be the opposition of the Lacedæmonians,‡ for the proposal was first rejected in Peloponnesus. But I was willing to give account of it as a specimen of the greatness of the orator's spirit, and of his disposition to form magnificent designs.

His chief merit in war was the safety of his measures. He never willingly engaged in any uncertain or very dangerous expedition, nor had any ambition to imitate those generals who are admired as great men, because their rash enterprises have been attended with success; he always told the Athenians, "That as far as their fate "depended upon him, they should be immortal." Perceiving that Tolmides, the son of Tolmæus, in confidence of his former success and military reputation, was preparing to invade Bœotia at an unseasonable time, and that over and above the regular troops, he had persuaded the bravest and most spirited of the Athenian youth, to the number of a thousand, to go volunteers in that expedition, he addressed him in public and tried to divert him from it, making use, among the rest, of those well known words, "If you regard not the opinion of Pericles, yet

* By *Achæans* we are sometimes to understand the Greeks in general, especially in the writings of the poets; and sometimes the inhabitants of a particular district in Peloponnesus; but neither of these can be the meaning in this place. We must here understand a people of Thessaly, called *Achæans*. Vide *Steph. Byz. in voce* Φορβας.

† Καινοπραγιαν.

‡ It is no wonder that the Lacedæmonians opposed this undertaking, since the giving way to it would have been acknowledging the Athenians as masters of all Greece. Indeed, the Athenians should not have attempted it, without an order or decree of the Amphictyons.

"wait at leaſt for the advice of time, who is the beſt of all "counſellors." This ſaying, for the preſent, gained no great applauſe; but when, a few days after, news was brought, that Tolmides was defeated and killed at Coronea,* together with many of the braveſt citizens, it procured Pericles great reſpect and love from the people, who conſidered it as a proof, not only of his ſagacitiy, but of his affection for his countrymen.

Of his military expeditions, that to the Cherſoneſus procured him moſt honor, becauſe it proved very ſalutary to the Greeks who dwelt there. For he not only ſtrengthened their cities with the addition of a thouſand able bodied Athenians, but raiſed fortifications acroſs the Iſthmus, from ſea to ſea; thus guarding againſt the incurſions of the Thracians who were ſpread about the Cherſoneſus, and putting an end to thoſe long and grievous wars under which that diſtrict had ſmarted by reaſon of the neighborhood of the barbarians, as well as to the robberies with which it had been infeſted by perſons who lived upon the borders, or were inhabitants of the country. But the expedition moſt celebrated among ſtrangers, was that by ſea around Peloponneſus. He ſet ſail from Pegæ in the territories of Megara with an hundred ſhips of war, and not only ravaged the maritime cities, as Tolmides had done before him, but landed his forces, and penetrated a good way up the country. The terror of his arms drove the inhabitants into their walled towns, all but the Sicyonians who made head againſt him at Nimea, and were defeated in a pitched battle; in memory of which victory he erected a trophy. From Achaia, a confederate ſtate, he took a number of men into his galleys, and ſailed to the oppoſite ſide of the continent; then paſſing by the mouth of the Achelous, he made a deſcent in Acarnania, ſhut up the Oeneadæ within their walls, and having laid waſte the country, returned home. In the whole courſe of this affair he appeared terrible to his enemies, and to his countrymen an active and prudent commander; for no miſcarriage was committed, nor did even any unfortunate accident happen during the whole time.

* This defeat happened in the ſecond year of the eightythird Olympiad, four hundred and fortyfive years before the chriſtian æra, and more than twenty years before the death of Pericles.

Having ſailed to Pontus with a large and well equipped fleet, he procured the Grecian cities there all the advantages they deſired, and treated them with great regard. To the barbarous nations that ſurrounded them, and to their kings and princes, he made the power of Athens very reſpectable, by ſhowing with what ſecurity her fleets could ſail, and that ſhe was in effect miſtreſs of the ſeas. He left the people of Sinope thirteen ſhips under the command of Lamachus, and a body of men to act againſt Timeſileos their tyrant. And when the tyrant and his party were driven out, he cauſed a decree to be made, that a colony of ſix hundred Athenian volunteers ſhould be placed in Sinope, and put in poſſeſſion of thoſe houſes and lands which had belonged to the tyrants.

He did not, however, give way to the wild deſires of the citizens, nor would he indulge them, when elated with their ſtrength and good fortune, they talked of recovering Egypt,* and of attempting the coaſt of Perſia. Many were likewiſe at this time poſſeſſed with the unfortunate paſſion for Sicily, which the orators of Alcibiades's party afterwards inflamed ſtill more. Nay, ſome even dreamed of Hetruria† and Carthage, and not without ſome ground of hope, as they imagined, becauſe of the great extent of their dominions and the ſucceſsful courſe of their affairs.

But Pericles reſtrained this impetuoſity of the citizens, and curbed their extravagant deſire of conqueſt; employing the greateſt part of their forces in ſtrengthening and ſecuring their preſent acquiſitions, and conſidering it as a matter of conſequence to keep the Lacedæmonians within bounds; whom he therefore oppoſed, as on other occa-

* For the Athenians had been maſters of Egypt, as we find in the ſecond book of Thucydides. They were driven out of it by Megabyzus, Artaxerxes's lieutenant, in the firſt year of the eightieth Olympiad, and it was only in the laſt year of the eightyfirſt Olympiad that Pericles made that ſucceſsful expedition about Peloponneſus; therefore it is not ſtrange that the Athenians, now in the height of proſperity, talked of recovering their footing in a country which they had ſo lately loſt.

† Hetruria ſeems oddly joined with Carthage; but we may conſider that Hetruria was on one ſide of Sicily, and Carthage on the other. The Athenians, therefore, after they had devoured Sicily in their thoughts, might think of extending their conqueſts to the countries on the right and left; in the ſame manner as king Pyrrhus indulged his wild ambition to ſubdue Sicily, Italy and Africa.

ſions, ſo particularly in the ſacred war. For when the Lacedæmonians, by dint of arms, had reſtored the temple to the citizens of Delphi, which had been ſeized by the Phocians, Pericles, immediately after the departure of the Lacedæmonians, marched thither and put it into the hands of the Phocians again. And as the Lacedæmonians had engraved on the forehead of the brazen wolf the privilege which the people of Delphi had granted them of conſulting the oracle firſt,* Pericles cauſed the ſame privilege for the Athenians, to be inſcribed on the wolf's right ſide.

The event ſhowed that he was right in confining the Athenian forces to act within the bounds of Greece.—For, in the firſt place the Eubœans revolted, and he led an army againſt them. Soon after, news was brought that Megara had commenced hoſtilities, and that the Lacedæmonian forces, under the command of king Pliſtonax, were upon the borders of Attica. The enemy offered him battle; he did not chooſe, however, to riſk an engagement with ſo numerous and reſolute an army. But as Pliſtonax was very young, and chiefly directed by Cleandrides, a counſellor whom the *Ephori* had appointed him on account of his tender age, he attempted to bribe that counſellor, and ſucceeding in it to his wiſh, perſuaded him to draw off the Peloponneſians from Attica. The ſoldiers diſperſing and retiring to their reſpective homes, the Lacedæmonians were ſo highly incenſed that they laid a heavy fine upon the king, and, as he was not able to pay it, he withdrew from Lacedæmon. As for Cleandrides, who fled from juſtice, they condemned him to death. He was the father of Gylippus, who defeated the Athenians in Sicilly, and who ſeemed to have derived the vice of avarice from him as an hereditary diſtemper. He was led by it into bad practices, for which he was baniſhed with ignominy from Sparta, as we have related in the life of Lyſander.

In the accounts for this campaign Pericles put down ten talents laid out *for a neceſſary uſe*, and the people allowed it, without examining the matter cloſely, or prying

* This wolf is ſaid to have been conſecrated and placed by the ſide of the great altar, on occaſion of a wolf's killing a thief who had robbed the temple, and leading the Delphians to the place where the treaſure lay.

into the ſecret. According to ſome writers, and among the reſt Theophraſtus the philoſopher, Pericles ſent ten talents every year to Sparta, with which he gained all the magiſtracy, and kept them from acts of hoſtility; not that he purchaſed peace with the money, but only gained time that he might have leiſure to make preparations to carry on the war afterwards with advantage.

Immediately after the retreat of the Lacedæmonians, he turned his arms againſt the revolters, and paſſing over into Eubœa with fifty ſhips and five thouſand men, he reduced the cities. He expelled the *Hippobotæ*, perſons diſtinguiſhed by their opulence and authority among the Chalcidians; and having exterminated all the Heſtiæans, he gave their city to a colony of Athenians. The cauſe of this ſeverity was their having taken an Athenian ſhip, and murdered the whole crew.

Soon after this the Athenians and Lacedæmonians having agreed upon a truce for thirty years, Pericles cauſed a decree to be made for an expedition againſt Samos. The pretence he made uſe of was, that the Samians, when commanded to put an end to the war with the Mileſians, had refuſed it. But as he ſeems to have entered upon this war merely to gratify Aſpaſia, it may not be amiſs to inquire by what art or power ſhe captivated the greateſt ſtateſmen, and brought even philoſophers to ſpeak of her ſo much to her advantage.

It is agreed, that ſhe was by birth a Mileſian,* and the daughter of Axiochus. She is reported to have trod in the ſteps of Thargelia,† who was deſcended from the ancient Ionians, and to have reſerved her intimacies for the great. This Thargelia, who to the charms of her perſon added a peculiar politeneſs and poignant wit, had many lovers among the Greeks, and drew over to the king of Perſia's intereſt all that approached her; by whoſe means, as they were perſons of eminence and authority, ſhe ſowed the ſeeds of the Median faction among the Grecian ſtates.

Some, indeed, ſay that Pericles made his court to Aſpaſia only on account of her wiſdom and political abilities.

* Miletum, a city in Ionia, was famous for producing perſons of extraordinary abilities.

† This Thargelia, by her beauty, obtained the ſovereignty of Theſſaly. However, ſhe came to an untimely end; for ſhe was murdered by one of her lovers.

Nay, even Socrates himself sometimes visited her along with his friends; and her acquaintance took their wives with them to hear her discourse, though the business that supported her was neither honorable nor decent, for she kept a number of courtezans in her house. Æschines informs us, that Lysicles, who was a grazier,* and of a mean ungenerous disposition, by his intercourse with Aspasia after the death of Pericles, became the most considerable man in Athens. And though Plato's Menexenus in the beginning is rather humorous than serious, yet thus much of history we may gather from it, that many Athenians resorted to her on account of her skill in the art of speaking.†

I should not, however, think that the attachment of Pericles was of so very delicate a kind. For, though his wife, who was his relation, and had been first married to Hipponicus, by whom she had Callias the rich, brought him two sons, Xanthippus and Paralus, yet they lived so ill together, that they parted by consent. She was married to another, and he took Aspasia, for whom he had the tenderest regard. Insomuch, that he never went out upon business, or returned, without saluting her. In the comedies she is called the *New Omphale*, *Deianira*, and *Juno*. Cratinus plainly calls her a prostitute:

——She bore this *Juno*, this *Aspasia*
Skill'd in the shameless trade and every art
Of wantonness.

He seems also to have had a natural son by her; for he is introduced by Eupolis inquiring after him thus:

——Still lives the offspring of my dalliance?

* What the employments were to which this Lysicles was advanced is no where recorded.

† It is not to be imagined that Aspasia excelled in light and amorous discourses. Her discourses, on the contrary, were not more brilliant than solid. It was even believed by the most intelligent Athenians, and amongst them by Socrates himself, that she composed the celebrated funeral oration pronounced by Pericles in honor of those that were slain in the Samian war. It is probable enough, that Pericles undertook that war to avenge the quarrel of the Milesians, at the suggestion of Aspasia, who was of Miletum; who is said to have accompanied him in that expedition, and to have built a temple to perpetuate the memory of his victory.

Pyronides anſwers,

He lives, and might have borne the name of huſband,
Did he not dream that every boſom fair,
Is not a chaſte one.

Such was the fame of Aſpaſia, that Cyrus who contended with Artaxerxes for the Perſian crown, gave the name of Aſpaſia to his favorite concubine, who before was called *Milto*. This woman was born at *Phocis*, and was the daughter of Hermotimus. When Cyrus was ſlain in the battle, ſhe was carried to the king, and had afterwards great influence over him. Theſe particulars occurring to my memory as I wrote this life, I thought it would be a needleſs affectation of gravity, if not an offence againſt politeneſs, to paſs them over in ſilence.

I now return to the Samian war, which Pericles is much blamed for having promoted, in favor of the Mileſians, at the inſtigation of Aſpaſia. The Mileſians and Samians had been at war for the city of Priene, and the Samians had the advantage, when the Athenians interpoſed, and ordered them to lay down their arms, and refer the deciſion of the diſpute to them: But the Samians refuſed to comply with this demand. Pericles, therefore ſailed with a fleet to Samos, and aboliſhed the oligarchical form of government. He then took fifty of the principal men, and the ſame number of children, as hoſtages, and ſent them to Lemnos. Each of theſe hoſtages we are told, offered him a talent for his ranſom; and thoſe that were deſirous to prevent the ſettling of a democracy among them, would have given him much more.* Piſſuthnes the Perſian, who had the intereſt of the Samians at heart, likewiſe ſent him ten thouſand pieces of gold, to prevail upon him to grant them more favorable terms. Pericles, however, would receive none of their preſents, but treated the Samians in the manner he had reſolved on; and having eſtabliſhed a popular government in the iſland, he returned to Athens.

But they ſoon revolted again, having recovered their hoſtages by ſome private meaſure of Piſſuthnes, and

* Piſſuthnes, the ſon of Hyſtaſpes, was governor of Sardis, and eſpouſed the cauſe of the Samians of courſe, becauſe the principal perſons among them were in the Perſian intereſt.

made new preparations for war. Pericles coming with a fleet to reduce them once more, found them not in a posture of negligence or despair, but determined to contend with him for the dominion of the sea. A sharp engagement ensued near the isle of Tragia, and Pericles gained a glorious victory, having with fortyfour ships defeated seventy, twenty of which had soldiers on board.

Pursuing his victory, he possessed himself of the harbor of Samos, and laid siege to the city. They still retained courage enough to sally out and give him battle before the walls. Soon after a greater fleet came from Athens, and the Samians were entirely shut up: Whereupon Pericles took sixty galleys, and steered for the Mediterranean, with a design, as is generally supposed, to meet the Phœnician fleet that was coming to the relief of Samos, and to engage with it at a great distance from the island.

Stesimbrotus, indeed, says, he intended to sail for Cyprus, which is very improbable. But whatever his design was, he seems to have committed an error. For as soon as he was gone, Melissus, the son of Ithagenes, a man distinguished as a philosopher, and at that time commander of the Samians, despising either the small number of ships that was left, or else the inexperience of their officers, persuaded his countrymen to attack the Athenians. Accordingly a battle was fought, and the Samians obtained the victory; for they made many prisoners, destroyed the greatest part of the enemy's fleet, cleared the seas, and imported whatever warlike stores and provisions they wanted. Aristotle writes, that Pericles himself had been beaten by the same Melissus in a former sea fight.

The Samians returned upon the Athenian prisoners the insult they had received,* marked their foreheads with the figure of an owl, as the Athenians had branded them with a *Samæna*, which is a kind of ship built low in the fore part, and wide and hollow in the sides. This form makes it light and expeditious in sailing; and it was called *Samæna* from its being invented in Samos by Polycrates the tyrant. Aristophanes is supposed to have hinted at these marks, when he says,

The Samians are a letter'd race.

* We have no account of these reciprocal barbarities in Thucydides.

As soon as Pericles was informed of the misfortune that had befallen his army, he immediately returned with succors,* gave Meliſſus battle, routed the enemy, and blocked up the town by building a wall about it; chooſing to owe the conqueſt of it rather to time and expenſe, than to purchaſe it with the blood of his fellow citizens. But when he found the Athenians murmured at the time ſpent in the blockade, and that it was difficult to reſtrain them from the aſſault, he divided the army into eight parts and ordered them to draw lots. That diviſion which drew a white bean, were to enjoy themſelves in eaſe and pleaſure while the others fought. Hence it is ſaid, that thoſe who ſpend the day in feaſting and merriment, call that a *white day* from the *white bean*.

Ephorus adds, that Pericles in this ſiege made uſe of battering engines, the invention of which he much admired, it being then a new one; and that he had *Artemon* the engineer along with him, who, on account of his lameneſs, was carried about in a litter, when his preſence was required to direct the machines, and thence had the ſurname of *Periphoretus*. But Heraclides of Pontus confutes this aſſertion by ſome verſes of Anacreon, in which mention is made of Artemon Periphoretus ſeveral ages before the Samian war and theſe tranſactions of Pericles. And he tells us this Artemon was a perſon who gave himſelf up to luxury, and was withal of a timid and effeminate ſpirit; that he ſpent moſt of his time within doors, and had a ſhield of braſs held over his head by a couple of ſlaves, leſt ſomething ſhould fall upon him. Moreover, that if he happened to be neceſſarily obliged to go abroad, he was carried in a litter, which hung ſo low as almoſt to touch the ground, and therefore was called *Periphoretus*.

After nine months the Samians ſurrendered. Pericles razed their walls, ſeized their ſhips, and laid a heavy fine upon them; part of which they paid down directly, the reſt they promiſed at a ſet time, and gave hoſtages for the payment. Duris the Samian makes a melancholy tale of it, accuſing Pericles and the Athenians of great cruelty, of which no mention is made by Thucydides, Ephorus,

* On his return he received a reinforcement of fourſcore ſhips, as Thucydides tells us; or ninety, according to Diodorus. Vid. *Thucyd.* lib. i. de Bell. Pelopon. et *Diodor. Sicul.* lib. xii.

or Ariſtotle. What he relates concerning the Samian officers and ſeamen ſeems quite fictitious; he tells us, that Pericles cauſed them to be brought into the market place at Miletus, and to be bound to poſts there for ten days together, at the end of which he ordered them, by that time in the moſt wretched condition, to be diſpatched with clubs, and refuſed their bodies the honor of burial. Duris, indeed, in his hiſtories, often goes beyond the limits of truth, even when not miſled by any intereſt or paſſion, and therefore is more likely to have exaggerated the ſufferings of his country, to make the Athenians appear in an odious light.*

Pericles at his return to Athens, after the reduction of Samos, celebrated in a ſplendid manner the obſequies of his countrymen who fell in that war, and pronounced himſelf the funeral oration, uſual on ſuch occaſions.—This gained him great applauſe; and when he came down from the roſtrum, the women paid their reſpects to him, and preſented him with crowns and chaplets, like a champion juſt returned victorious from the liſts. Only Elpinice addreſſed him in terms quite different: "Are theſe "actions, then, Pericles worthy of crowns and garlands, "which have deprived us of many brave citizens; not in "war with the Phœnicians and Medes, ſuch as my brother Cimon waged, but in deſtroying a city united to us "both in blood and friendſhip?" Pericles only ſmiled, and anſwered ſoftly with this line of Archilochus,

Why laviſh ointments on a head that's grey?

Ion informs us, that he was highly elated with this conqueſt, and ſcrupled not to ſay, "That Agamemnon "ſpent ten years in reducing one of the cities of the barbarians, whereas he had taken the richeſt and moſt powerful city among the Ionians in nine months." And indeed he had reaſon to be proud of this achievement; for the war was really a dangerous one, and the event uncertain, ſince, according to Thucydides, ſuch was the power of the Samians, that the Athenians were in imminent danger of loſing the dominion of the ſea.

* Yet Cicero tells us this Duris was a careful hiſtorian. *Homo in hiſtoria diligens.* This hiſtorian lived in the time of Ptolemy Philadelphus.

Some time after this, when the Peloponnesian war was ready to break out, Pericles persuaded the people to send succors to the inhabitants of Corcyra, who were at war with the Corinthians ;* which would be a means to fix in their interest an island whose naval forces were considerable, and might be of great service in case of a rupture with the Peloponnesians, which they had all the reason in the world to expect would be soon. The succors were decreed accordingly, and Pericles sent Lacedæmonius to the son of Cimon with ten ships only, as if he designed nothing more than to disgrace him.† A mutual regard and friendship subsisted between Cimon's family and the Spartans, and he now furnished his son with but a few ships and gave him the charge of this affair against his inclination, in order that, if nothing great or striking were affected, Lacedæmonius might be still the more suspected of favoring the Spartans. Nay, by all imaginable methods he endeavored to hinder the advancement of that family, representing the sons of Cimon, as by their very names not genuine Athenians, but strangers and aliens, one of them being called Lacedæmonius, another Thessalus, and a third Eleus. They seem to have been all the sons of an Arcadian woman. Pericles, however, finding himself greatly blamed about these ten galleys, an aid by no means sufficient to answer the purpose of those that requested it, but likely enough to afford his enemies a pretence to accuse him, sent another squadron to Corcyra,‡ which did not arrive till the action was over.

The Corinthians, offended at this treatment, complained of it at Lacedæmon, and the Megarensians at the same time alleged, that the Athenians would not suffer them to come to any mart or port of theirs, but drove them out, thereby infringing the common privileges, and breaking the oath they had taken before the general assembly of Greece. The people of Ægina, too, privately ac-

* This war was commenced about the little territory of Epidamnum, a city in Macedonia, founded by the Corcyrians.

† There seems to be very little color for this hard assertion. Thucydides says, that the Athenians did not intend the Corcyrians any real assistance, but sent this small squadron to look on while the Corinthians and Corcyrians weakened and wasted each other.

‡ But this fleet, which consisted of twenty ships, prevented a second engagement, for which they were preparing.

quainted the Lacedæmonians with many encroachments and injuries done them by the Athenians, whom they durſt not accuſe openly. And at this very juncture, Potidæa, a Corinthian colony, but ſubject to the Athenians, being beſieged in conſequence of its revolt, haſtened on the war.

However, as ambaſſadors were ſent to Athens, and as Archidamus, king of the Lacedæmonians endeavored to give a healing turn to moſt of the articles in queſtion, and to pacify the allies, probably no other point would have involved the Athenians in war, if they could have been perſuaded to reſcind the decree againſt the Megarenſians, and to be reconciled to them. Pericles, therefore in exerting all his intereſt to oppoſe this meaſure, in retaining his enmity to the Megarenſians, and working up the people to the ſame rancor, was the ſole author of the war.

It is ſaid, that when the ambaſſadors from Lacedæmon came upon this occaſion to Athens,* Pericles pretended there was a law which forbade the taking down any tablet on which a decree of the people was written, "Then," ſaid Polyarces, one of the ambaſſadors, "do not take it "down, but turn the other ſide outward; there is no law "againſt that." Notwithſtanding the pleaſantry of this anſwer, Pericles relented not in the leaſt. He ſeems, in-

* The Lacedæmonian ambaſſadors demanded, in the firſt place, the expulſion of thoſe Athenians who were ſtyled execrable on account of the old buſineſs of Cylon and his aſſociates, becauſe, by his mother's ſide, Pericles was allied to the family of Megacles; they next inſiſted that the ſiege of Potidæa ſhould be raiſed; thirdly, that the inhabitants of Ægina ſhould be left free; and laſtly, that the decree made againſt the Megarenſians, whereby they were forbid the ports and markets of Athens on pain of death, ſhould be revoked, and the Grecian ſtates ſet at liberty, who were under the dominion of Athens.

Pericles repreſented to the Athenians, that, whatever the Lacedæmonians might pretend, the true ground of their reſentment was the proſperity of the Athenian republic: That, nevertheleſs, it might be propoſed, that the Athenians would reverſe their decree againſt Megara, if the Lacedæmonians would allow free egreſs and regreſs in their city to the Athenians and their allies; that they would leave all thoſe ſtates free, who were free at the making of the laſt peace with Sparta, provided the Spartans would alſo leave all ſtates free who were under their dominion; and that future diſputes ſhould be ſubmitted to arbitration. In caſe theſe offers ſhould not prevail, he adviſed them to hazard a war.

deed, to have had ſome private pique againſt the Megarenſians, though the pretext he availed himſelf of in public was, that they had applied to profane uſes certain parcels of ſacred ground; and thereupon he procured a decree for an herald to be ſent to Megara and Lacedæmon, to lay this charge againſt the Megarenſians. This decree was drawn up in a candid and conciliating manner. But Anthemocritus, the herald ſent with that commiſſion, loſing his life by the way, through ſome treachery (as was ſuppoſed) of the Megarenſians, Charinus procured a decree, that an implacable and eternal enmity ſhould ſubſiſt between the Athenians and them; that if any Megarenſian ſhould ſet foot upon Attic ground, he ſhould be put to death; that to the oath which their generals uſed to take, this particular ſhould be added, that they would twice a year make an inroad into the territories of Megara; and that Anthemocritus ſhould be buried at the Thriaſian gate, now called *Dipylus*.

The Megarenſians, however, deny their being concerned in the murder of Anthemocritus,* and lay the war entirely at the door of Aſpaſia and Pericles; alledging in proof thoſe well known verſes from the *Archarnenſes* of Ariſtophanes,

> The god of wine had with his *Thyrſus* ſmote
> Some youths, who, in their madneſs, ſtole from Megara
> The proſtitute *Simætha*: In revenge,
> Two females, liberal of their ſmiles, were ſtolen
> From our *Aſpaſia's* train.

It is not, indeed, eaſy to diſcover what was the real origin of the war: But at the ſame time all agree, it was the fault of Pericles, that the decree againſt Megara was not annulled. Some ſay, his firmneſs in that caſe was the effect of his prudence and magnanimity, as he conſidered that demand only as a trial, and thought the leaſt conceſſion would be underſtood as an acknowledgment of weakneſs: But others will have it, that his treating the Lace-

* Thucydides takes no notice of this herald; and yet it is ſo certain that the Megarenſians were looked upon as the authors of the murder, that they were puniſhed for it many ages after: For on that account the Emperor Adrian denied them many favors and privileges which he granted to the other cities of Greece.

dæmonians with so little ceremony, was owing to his obstinacy and an ambition to display his power.

But the worst cause of all,* assigned for the war, and which, notwithstanding is confirmed by most historians, is as follows: Phidias the statuary had undertaken (as we have said) the statue of Minerva. The friendship and influence he had with Pericles, exposed him to envy and procured him many enemies, who, willing to make an experiment upon him, what judgment the people might pass on Pericles himself, persuaded Menon, one of Phidias's workmen, to place himself as a suppliant in the *Forum*, and to entreat the protection of the republic while he lodged an information against Phidias.

The people granting his request, and the affair coming to a public trial, the allegation of theft, which Menon brought against him, was shown to be groundless. For Phidias, by the advice of Pericles, had managed the matter from the first with so much art, that the gold with which the statue was overlaid, could easily be taken off and weighed: And Pericles ordered this to be done by the accusers. But the excellence of his work, and the envy arising thence, was the thing that ruined Phidias; and it was particularly insisted upon, that in his representation of the battle with the Amazons upon Minerva's shield, he had introduced his own effigies as a bald old man taking up a great stone with both hands,† and a high finished picture of Pericles fighting with an Amazon. The last was contrived with so much art, that the hand, which, in lifting up the spear, partly covered the face, seemed to be intended to conceal the likeness, which yet was very striking on both sides. Phidias, therefore, was thrown into prison, where he died a natural death;‡ though some say, poison was given him by his enemies, who were desirous of causing Pericles to be suspected. As for the accuser Menon, he had an immunity from taxes

* Pericles, when he saw his friends prosecuted, was apprehensive of a prosecution himself, and therefore hastened on a rupture with the Peloponnesians, to turn the attention of the people to war.

† They insisted that those modern figures impeached the credit of the ancient history, which did so much honor to Athens, and their founder Theseus.

‡ Others say that he was banished, and that in his exile he made the famous statue of Jupiter at Olympia.

granted him, at the motion of Glycon, and the generals were ordered to provide for his ſecurity.

About this time Aſpaſia was proſecuted for impiety by Hermippus, a comic poet, who likewiſe accuſed her of receiving into her houſe women above the condition of ſlaves, for the pleaſure of Pericles. And Diopithes procured a decree that thoſe who diſputed the exiſtence of the gods, or introduced new opinions about celeſtial appearances, ſhould be tried before an aſſembly of the people. This charge was levelled firſt at Anaxagoras, and through him at Pericles. And as the people admitted it, another decree was propoſed by Dracontides, that Pericles ſhould give an account of the public money before the *Prytanes*, and that the judges ſhould take the ballots from the altar,* and try the cauſe in the city. But Agnon cauſed the laſt article to be dropt, and inſtead thereof, it was voted that the action ſhould be laid before the fifteen hundred judges, either for *peculation*, and *taking of bribes*, or ſimply for *corrupt practices*.

Aſpaſia was acquitted,† though much againſt the tenor of the law, by means of Pericles, who (according to Æſchines) ſhed many tears in his application for mercy for her. He did not expect the ſame indulgence for Anaxagoras,‡ and therefore cauſed him to quit the city, and conducted him part of the way. And as he himſelf was become obnoxious to the people upon Phidias's account, and was afraid of being called in queſtion for it, he urged on the war which as yet was uncertain, and blew up that

* In ſome extraordinary caſes, where the judges were to proceed with the greateſt exactneſs and ſolemnity, they were to take ballots or billets from the altar, and to inſcribe their judgment upon them; or rather to take the black and the white bean, ψηφοι. What Plutarch means by *trying the cauſe in the city*, is not eaſy to determine, unleſs by the *city* we are to underſtand *the full aſſembly of the people*. By the fifteen hundred judges mentioned in the next ſentence, is probably meant the court of *Heliæa*, ſo called becauſe the judges ſat in the open air expoſed to the ſun; for this court, on extraordinary occaſions, conſiſted of that number.

† Πολλα παυν παρα την δικην——

‡ Anaxagoras held the unity of God; that it was one allwiſe Intelligence which raiſed the beautiful ſtructure of the world out of the Chaos. And if ſuch was the opinion of the maſter, it was natural for the people to conclude that his ſcholar Pericles was againſt the Polytheiſm of the times.

flame which till then was ſtifled and ſuppreſſed. By this means he hoped to obviate the accuſations that threatened him, and to mitigate the rage of envy, becauſe ſuch was his dignity and power, that in all important affairs, and in every great danger, the republic could place its confidence in him alone. Theſe are ſaid to be the reaſons which induced him to perſuade the people not to grant the demands of the Lacedæmonians; but what was the real cauſe, is quite uncertain.

The Lacedæmonians, perſuaded that if they could remove Pericles out of the way, they ſhould be better able to manage the Athenians, required them to baniſh all *execrable* perſons from among them; and Pericles (as Thucydides informs us) was by his mother's ſide related to thoſe that were pronounced *execrable*, in the affair of Cylon. The ſucceſs, however, of this application proved the reverſe of what was expected by thoſe that ordered it. Inſtead of rendering Pericles ſuſpected, or involving him in trouble, it procured him the more confidence and reſpect from the people, when they perceived that their enemies both hated and dreaded him above all others. For the ſame reaſons he forewarned the Athenians that if Archidamus, when he entered Attica at the head of the Peloponneſians, and ravaged the reſt of the country, ſhould ſpare his eſtate, it muſt be owing either to the rights of hoſpitality that ſubſiſted between them, or to a deſign to furniſh his enemies with matter of ſlander, and therefore from that hour he gave his lands and houſes to the city of Athens. The Lacedæmonians and confederates accordingly invaded Attica with a great army under the conduct of Archidamus; and laying waſte all before them, proceeded as far as Acharnæ,* where they encamped, expecting that the Athenians would not be able to endure them ſo near, but meet them in the field for the honor and ſafety of their country. But it appeared to Pericles too hazardous to give battle to an army of ſixty thouſand men (for ſuch was the number of the Peloponneſians and Bæotians employed in the firſt expedition) and by that ſtep to riſk no leſs than the preſervation of the city itſelf. As to thoſe that were eager for an engagement, and uneaſy at

* The borough of Acharnæ was only fifteen hundred paces from the city.

his slow proceedings, he endeavored to bring them to reason by observing, "That trees when lopped, will soon "grow again; but when men are cut off the loss is not "easily repaired."

In the mean time he took care to hold no assembly of the people, lest he should be forced to act against his own opinion. But as a good pilot, when a storm arises at sea gives his directions, gets his tackle in order, and then uses his art, regardless of the tears and entreaties of the sick and fearful passengers; so Pericles when he had secured the gates, and placed the guards in every quarter to the best advantage, followed the dictates of his own understanding, unmoved by the clamors and complaints that resounded in his ears. Thus firm he remained, notwithstanding the importunity of his friends, and the threats and accusations of his enemies, notwithstanding the many scoffs and songs sung to vilify his character as a general, and to represent him as one who in the most dastardly manner, betrayed his country to the enemy.—Cleon,* too, attacked him with great acrimony, making use of the general resentment against Pericles as a means to increase his own popularity, as Hermippus testifies in these verses:

Sleeps then, thou king of satyrs, sleeps the spear,
While thund'ring words make war? Why boast thy prowess,
Yet shudder at the sound of sharpen'd swords,
Spite of the flaming Cleon?

Pericles, however, regarded nothing of this kind, but calmly and silently bore all this disgrace and virulence. And though he fitted out an hundred ships, and sent them against Peloponnesus, yet he did not sail with them, but chose to stay and watch over the city, and keep the reins of government in his own hands, until the Peloponnesians were gone. In order to satisfy the common people, who were very uneasy on account of the war, he made a distribution of money and lands; for having expelled the inhabitants of Ægina, he divided the island by lot among the Athenians. Besides, the sufferings of the enemy af-

* The same Cleon that Aristophanes satirized. By his harrangues and political intrigues, he got himself appointed general. See a farther account of him in the life of Nicias.

forded them some consolation. The fleet sent against Peloponnesus, ravaged a large tract of country, and sacked the small towns and villages; and Pericles himself made a descent upon the territories of Megara,* which he laid waste. Whence it appears,† that though the Peloponnesians greatly distressed the Athenians by land, yet, as they were equally distressed by sea, they could not have drawn out the war to so great a length, but must soon have given it up (as Pericles foretold from the beginning) had not some divine power prevented the effect of human counsels. A pestilence at that time broke out,‡ which destroyed the flower of the youth and the strength of Athens. And not only their bodies but their very minds were affected; for, as persons delirious with a fever, set themselves against a physician or a father, so they raved against Pericles and attempted his ruin; being persuaded by his enemies, that the sickness was occasioned by the multitude of outdwellers flocking into the city, and a number of people stuffed together in the height of summer, in small huts and close cabins, where they were forced to live a lazy inactive life, instead of breathing the pure and open air to which they had been accustomed. They would needs have it that he was the cause of all this, who, when the war began admitted within the walls such crowds of people from the country, and yet found no employment for them, but let them continue penned up like cattle, to infect and destroy each other, without affording them the least relief or refreshment.

Desirous to remedy this calamity, and withal in some degree to annoy the enemy, he manned an hundred and fifty ships, on which he embarked great numbers of select horse and foot, and was preparing to set sail. The Athenians conceived good hopes of success, and the enemy no less dreaded so great an armament. The whole fleet was in readiness, and Pericles on board his

* He did not undertake this expedition until autumn, when the Lacedæmonians were retired. In the winter of this year, the Athenians solemnized, in an extraordinary manner, the funerals of such as first died in the war. Pericles pronounced the oration on that occasion, which Thucydides has preserved.

† ἢ καὶ ὄλον.

‡ See this plague excellently described by Thucydides, who had it himself. *Lib.* ii. *prope init.*

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own galley, when there happened an eclipse of the sun. This sudden darkness was looked upon as an unfavorable omen, and threw them into the greatest consternation. Pericles observing that the pilot was much astonished and perplexed, took his cloak and having covered his eyes with it, asked him "If he found any thing terrible in "that, or considered it as a sad presage?" Upon his answering in the negative, he said, "Where is the difference, then, between this and the other, except that "something bigger than my cloak causes the eclipse?" But this is a question which is discussed in the schools of philosophy.

In this expedition Pericles performed nothing worthy of so great an equipment. He laid siege to the sacred city of Epidaurus,* and at first with some rational hopes of success;† but the distemper which prevailed in his army, broke all his measures. For it not only carried off his own men, but all that had intercourse with them. As this ill success set the Athenians against him, he endeavored to console them under their losses, and to animate them to new attempts. But it was not in his power to mitigate their resentment, nor could they be satisfied, until they had showed themselves masters by voting that he should be deprived of the command, and pay a fine, which by the lowest account, was fifteen talents; some make it fifty. The person that carried on the prosecution against him, was Cleon, as Idomeneus tells us; or, according to Theophrastus, Simmias; or Lacratides, if we believe Heraclides of Pontus.

The public ferment, indeed, soon subsided, the people quitting their resentment with that blow, as a bee leaves its sting in the wound: But his private affairs were in a miserable condition, for he had lost a number of his relations in the plague, and a misunderstanding had prevailed for some time in his family. Xanthippus, the eldest of his legitimate sons, was naturally profuse, and besides had married a young and expensive wife, daughter to Isander, and grand daughter to Epylicus. He knew not

* This Epidaurus was in Argeia. It was consecrated to Esculapius: And Plutarch calls it *sacred*, to distinguish it from another town of the same name in Laconia.

‡ Ελπιδα παρασχοσαν ὡς ἁλωσομενης——